

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 6, 1902.

NUMBER 49.

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)
43 Fourth Ave., (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.
PRICE.—Per year in advance, \$1.00; after three months, \$1.25; after six months, \$1.50. Single copies, 5 cents.
RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

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JOHN RUTHERFORD, in an article in the *Commonwealth*, says that Dr. Bonar once said to him, "Every time you read the Word of God think of this—that back of you is the decree of God."

We are not called to mere endurance, but to cheerful life. Christ gives us peace of heart, and out of peace springs the serenity of cheerful living. The Christian lives with Christ, and has the glad serenity of those whom Christ makes free. His peace is rest of confidence wedded to joy of service. The world did not give it, the world can not take it away. The world possesses the self-seeking man; but the Christ-seeking man is master of the world.

In this age of snarling, sniveling and ridicule, men and women of a robust faith and a robust courage are needed. Some Christians, hearing a puny, insolent bark of ridicule, think a lion roars. God is living, watching and helping. Let us guide our footsteps, not by the Jack lanterns of popular thought, but by the everlasting, unchanging Word of God.

Sin is no disease of the body, to be shrilled off with this mortal coil, but a disease of the soul so deep-seated and ineradicable by human will that God, impelled by infinite love, provided an infinite remedy, and this remedy can only be accepted in this world. Death is no magic to cleanse the soul from the foul stains of sin. The soul passes into the unseen world unchanged, a sinful soul still. Be not deceived.

To proclaim Christ's invitation with good words is much, but to be ourselves Christ's invitation by a consistent life is better. We are the light of the world, and the time of darkness is our opportunity. To be happy in life's happy day is as easy as breathing. The opportunity of shining comes in with trouble, sorrow and loss. And it comes most, perhaps, with petty troubles, anxieties and vexations.

In these days, when stress is being laid on "Old time Religion," suppose we revive some of its practices, notably the one of having children memorize Scripture, even whole chapters of the Bible. Whittier credited all his strength of body and peace of mind to the fact that he had gotten into his childish brain that one Scriptural utterance: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Lady Ruthven, 80 years old, blind and deaf, found rest and comfort in the fifty chapters of the Bible learned "by heart" when a child. No other book has power to give help in helplessness and comfort in distress and weariness.

Scottish Presbyterianism from 1733 to 1843.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

Among the most eminent of the men that took a stand against lay patronage, theological laxity, and the "course of defection from our reformed and covenanting principles" in general, was Ebenezer Erskine (1680-1754). Erskine was one of the most impressive preachers and most influential leaders of his time. A contemporary declared that he had never "seen so much of the majesty of God in any mortal man as in Ebenezer Erskine." In 1732 Erskine preached a sermon against the action of the General Assembly in favor of lay patronage, and declared "the church of Christ" the "freest society in the world." He was also a staunch defender of "The Marrow of Modern Divinity," a rigorously orthodox work referred to in my previous article, and the term "Marrow Men" came to be applied to him and his followers. In 1738 the General Assembly expelled and suspended Erskine, at that time pastor at Stirling; Wilson, pastor at Perth, Moncrief, pastor at Abernethy, and Fisher, pastor at Kinclaven. Erskine suffered for the offenses mentioned above, the rest for their pronounced sympathy with him. The following year the Assembly empowered the Synod of Perth and Stirling to remove the censure; but they declined to avail themselves of a forgiveness that implied wrong doing on their part.

These four, with four other like-minded ministers, formed the "Associate Assembly," and in 1740 all eight were solemnly deposed by the General Assembly "from the office of the holy ministry," and prohibited from further exercising "the same within this church for all coming time."

By 1747 the congregations of the Associate Assembly had increased to forty five and had made provision for the education of ministers.

About this time a controversy arose among the "Seceders" regarding the lawfulness of an oath administered to burghers in the cities of Scotland by which the former obliged themselves to support "the true religion presently professed within this realm." The question was whether the expression was to be interpreted as meaning the established church of Scotland or simply evangelical Christianity. A schism resulted, "Barghers" and "Antibarghers" being the names popularly applied to the two parties. The schism continued for about seventy years, and in the renoual the extremists on both sides held aloof, and continued as distinct denominations.

In 1752 Thomas Gillespie, a disciple of Philip Doddridge, was deposed from the ministry of the Church of Scotland by reason of his refusal to take part in the installation of a minister who had been thrust upon an unwilling congregation through the exercise of lay patronage. Settling in Dumfries, he gathered an independent congregation, and for six years labored in isolation. At the end of this time he was joined by Thomas Boston, son of the famous theologian. A Presbyterian, which they called "The Relief Presbytery" (design v to give relief to churches oppressed by lay patronage) was formed (1761), which by 1794 had grown into a synod. By 1828 the party was strong enough to found a theological seminary. Up to this date candidates for the ministry had been encouraged to study in the divinity school of the Church of Scotland. The Relief Church was Calvinistic, though not as aggressively so as the Secession Church. Its attitude towards other forms of Christianity was also far

more liberal. Gillespie had derived from Doddridge broad views respecting communion. "I hold communion," he said, "with all that visibly hold the Head, and with such only." All such he was in the habit of inviting to participate in the Supper. It was this feature of his doctrine and practice, his more moderate Calvinism, and his comparative indifference to the covenants that prevented him and his followers from uniting at once with the Secession Church.

By 1847 the Secession Church had become assimilated to the relief church to such an extent as enabled the two parties to unite in forming "The United Presbyterian Church of Scotland." Both parties were at that time vigorous and evangelical, and were engaging largely in home and foreign missionary and in philanthropic work. The union was a most hearty and joyful one, and proved a perfect success. The United Presbyterian Church, until its union in 19.0 with the free Church to form "The United Free Church of Scotland," was among the most aggressive and progressive of Scotch Presbyterian bodies. It maintained a theological seminary in Edinburgh, with a full staff of Professors. In the basis of Union the Westminster Confession and the Larger and Shorter Catechisms were accepted, yet in such a way as to exclude any approval "of compulsory or persecuting and intolerant principles in religion," and much stress was laid on world evangelization as the duty of present day Christians.

At the close of the eighteenth century the Church of Scotland had sunk to the lowest depths that it ever reached. Acquiescence in lay patronage, opposition to the more evangelical dissenting churches, and the widespread influence of skeptical philosophy had induced lethargy and inefficiency in the ministry and indifference and unbelief among the people. During the early decades of the nineteenth century, in sympathy with the wave of evangelical influence that swept over Christendom, the Church of Scotland rapidly recuperated, and her pulpits and professors' chairs came to be adorned in many cases with able and evangelical men. The most noted of these was Thomas Chalmers (1780-1847).

Brought up in a Calvinistic family, he early came under the influence of the prevailing Moderatism, which laid far more stress on culture and philosophical and scientific study than upon vital godliness. Though without a genuine experience of grace, he entered the University of Edinburgh as a ministerial student. Following his tastes and inclinations and the example of other students, he devoted his attention almost exclusively to mathematics, natural science and economics, which were doubtless the best taught and the most popular subjects at that time in the curriculum.

After he had, in due course, accepted a pastorate and been set apart to the ministry, he continued to give much of his time to mathematical study and teaching, and one of his earliest publications was on an economic theme (1808).

Family afflictions and a long continued illness led him to think more seriously about religious matters, and he received much help from the reading of Pascal's "Thoughts" and Wilberforce's "Practical View of Christianity."

When invited to contribute to the Edinburgh Encyclopaedia, he at first chose "Trigonometry" as his theme, but afterward decided to write the treatise on "Christianity." This task led him into studies that completely revolutionized his conceptions of Christianity, and were used by the Holy Spirit in transforming his life. He now came forward as an elo-

quent Gospel preacher, and by reason of his great intellectual power and his rich personality soon gained recognition as a mighty leader among men. As a preacher, a professor, a writer on theological, ethical and economic themes, and as the leader in a great movement that shook the religious life of Scotland to its very foundations, Chalmers may well be regarded as the most important Scotchman since Knox.

As pastor in Glasgow, Chalmers set on foot many philanthropic schemes that proved fruitful there and set an example for other communities. As a leader in the General Assembly, he labored earnestly and successfully for church extension and for the supplying of evangelizing agencies for the neglected classes. It was largely through his influence that the evangelical party in the General Assembly came to outnumber the Moderates.

The Way That I Take.

BY EDGAR L. VINCENT.

Can you think of any one more at a loss which way to turn or what to do than was Job? Sorely tried in almost every way we can imagine, he stands before the ways part and tries hard to find out God's purpose concerning him. He had plenty of advice, as have all of us when we come to the place of sore trial. He listens earnestly and does the best he can to get comfort out of what is told him by his counsellors. And after all, it is a great question with him what is the meaning of all this trial.

As he lingers at the parting of the ways, however, he begins to see more clearly what he ought to do. He can only see a little way in advance. It is hard to catch glimpses of the Guide; but Job confidently says: "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." In the way dark? Step out bravely, and trust him who knoweth the way that every one of his children takes. The very next step may make all the rest more plain.

Often have I come in life's journey to places where the way seemed hedged up and light so dim that it did not appear to me I ever could dare to take another step. Then I have stopped wherever I was, and looking up to God have said: "Thou knowest the way that I take. I must have thee to go with me now, for alone I can not go on." Then the way has become plainer.

We like to read how God's servants of old were led by the Spirit. Guided by him they went out to do and to dare things at which they might well have trembled if left to go on alone. But do we think how true it is that we may be led by the same Spirit if we will? We are too apt to think of those old disciples and their divine Guide as belonging to some far away age, so remote that we may only dream about it, and regret that we did not live in so favored a time.

But is not the Holy Spirit in the world now, just as he was in the old apostolic days? If not, when did he go away? If he is, why not trust him more? Why not look up to him when the way grows dim and our eyes are blinded by the tears of this earthly pilgrimage? He will not let us go alone. Our hand will be in his and we may hear him cheering and comforting us as we move forward.—American Messenger.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.—H. J. Van Dyke.

John Tauler.

Something of His Doctrine.

BY JOH. N. BARBER.

He is said to have been a mystic. There were many in his time who were called the same, and who, notwithstanding they never renounced the Roman Catholic church nor rejected its authority, but by their piety and adherence to the Scriptures, prepared the way for the great Reformation. "Mysticism," says Webster, is "obscurity of doctrine; and the mystic maintains that they have direct intercourse with the divine Spirit, and acquire a knowledge of spiritual things unattainable by the natural intellect."

A clever writer says: "Mysticism is that form of error, whether in religion or philosophy, which mistakes the operation of a merely human faculty for a divine manifestation." Now this writer has been criticised by another, who says: "This is rather the error of mysticism than the thing itself," and continues: "In so far as mysticism mistakes the operation of a human faculty for a divine manifestation, it errs, and this error has been committed, no doubt, by mystics in every age. But in spite of this error, mysticism has wrought great good in the world." "Mysticism," says another, "seems to be an attempt to find God in experience in opposition to that 'cold formalism' which excludes from the heart and life." "Its error is," he continues, "that in its impatience to find God it is too often unable to wait for the comparatively slow methods of legitimate science and intelligent experience, but enthusiastically embraces for revealed truth whatever floats in the glow of its own spiritual vision."

Tauler's mysticism was disciplined by the Scriptures, which may account for the fact of its being so beneficial in its influence. He said: "Man, because of one mind with God, through deep humility, free self surrender, patient long suffering, true poorness of spirit and fervent love to God." He says of some: "their sweet emotions have turned out a weak foundation on which they have been trusting, instead of trusting only in God, solely and alone, in love and suffering." He continues: "There are some who so rest in the sweetness of enjoyment as to fall into an improper freedom." He complained of the scholars of the University of Paris, where he studied, that "they were ever turning over huge books, but they cared not for the one Book."

When he went back to Strasburg he discovered an eloquent preacher had preceded him, who was making a strong effort to give to the people the most truths of religion and philosophy in their own German language. This expounder of the profoundest truths of philosophy and religion was one Eckhart, "the parent," as was called by another German scholar, "of German metaphysical theology;" and, besides this, he was called by Bansen, "the Socrates of the Rhenish school." Bansen belonged to the school of the Dominicans, and was so powerfully influential with Tauler that he became a celebrated expounder of the same truths. But no man influenced Tauler as did Nicholas, who was called the "great friend of God." There was a sect called "The Friends of God," who were supposed to be the best and purest of the mystics. These people, in times of spiritual darkness, sought to find the light of a genuine Christian experience, and to bring others to the same. Tauler's fame had gone before him, and Nicholas, hearing of him as a preacher, was anxious to assure himself as to whether or not the eloquent monk did know the truth. Nicholas was three times disturbed in his sleep relative to Tauler and his preaching, and determined to go to Strasburg and hear him. He did so, and on five different occasions heard him; subsequently visited him, and requested him to preach a discourse, "showing how a man may attain to the highest and utmost point it is given to us to reach in this present time." Tauler, after deliberating, consented. Nicholas listened, and while he confessed that the discourse was

learned and profound, said to Tauler—at his own request to point out the defects: "You are a great clergyman, and have taught us a good lesson, but you do not live according to it." This—probably unexpected criticism—annoyed Tauler quite a good deal, but he took no offense, and asked Nicholas to be his spiritual guide, and upon taking his advice withdrew from the pulpit for two years for prayer and study, after which he began again to preach, and on his first appearance was greatly overcome by emotion and withdrew; but thereafter preached with power and action as never before. Some thought this was Tauler's conversion, but it was only the deepening of his sense of sin, and the more profound apprehension of the meaning and power of salvation by an indwelling Christ consequent thereupon. When Nicholas charged him (as stated above) with not living in harmony with his discourse he had reference to a lack of spiritual earnestness and power, or a failure to be himself what he exhorted others to be. Tauler himself regarded his experience at this particular time as forming the great crisis of his life. He was too well balanced to be carried away into an unscriptural and unphilosophical mysticism, and only gathered strength from his profounder meditations and heart searchings for the practical work of his stirring and eventful life.

In the next we will say something concerning the times in which Tauler lived, and some of the gross evils and sins he had to combat, with the world, the flesh and the devil arrayed against him.

Unfaithful Stewardship.

BY REV. H. WALPOLE WARREN, D. D.

For instance, let me give you one or two concrete illustrations of the kind of thing I mean. A lady comes up to me in New York—and I wish I could say a lady; I wish I didn't have to say hundreds of ladies. They come to me with a tale like this: They say, "Dr. Warren, what upon earth am I to do with my boy? I don't know. I have no influence over them any longer. They won't do anything that I tell them. As to going to church on Sunday morning, they distinctly and flatly refuse. I can do nothing with them. What am I to do?" I say, "I am afraid this may be a case of part of the stewardship." For I want you to realize, my friends, that this is stewardship, and this account of stewardship is not something that is to come at the end of life; it is not to come at the last day; it is not a part of that great final judgment; it is something that is going on every day; it is something that is going on at every moment of our respective lives; and if we are found to be wasting our goods that fearful sentence is passed on us, "Thou art put out of thy stewardship; thou mayst no longer be steward." So I have to say to this poor mother who comes to me, "I am afraid this is a case of part of the stewardship."

"O!" she says, "what do you mean?" "Why, I mean this: When that little babe or child was given to you, you used it as a toy. You played with it; you laughed at its cunning cute ways. You spoiled your child. You gave it to a nurse or a governess, and you didn't trouble yourself any more until the boy had grown up to a companionable age. His little follies and weaknesses and unpleasances were passed by with you, and you said to him, as he stamped his foot on the ground, 'How cute.' And what about the mother's influence, and what about the training of the child that was given to you to be trained for the eternal kingdom, and knew no such training from its mother's lips. I am afraid it is ever that boy, madam, is to be brought back again to his God, it will not be through you, unless, mark that 'unless.' Who are the 'they' who are going to meet you when you pass on to the other side? Who are the 'they?' Oh, I could imagine that the mother says: 'Oh, my little one. I lost that little one as a child, and my greatest and brightest hope is that when I go across the bar I will meet my pilot, and my little one shall throw her arms around my neck again,

and I shall clasp her to my heart." But why? Why? Why should that little one receive you? You gave it over to a nurse to train; you gave it over to a governess. A Sunday-school teacher, indeed, may see the little one, and the little one rush to the teacher and throw her arms around her, for the teacher taught her to know the Lamb of God; but you, why should they receive you?

Or it may be that a wife says: "Oh, I have been waiting all these years, and I hope the first thing my eyes shall open upon is my husband." But, why? Why? When he lived on earth you hindered, you didn't help him heavenward. How many of you wives have brought your husbands to Christ? Some faithful friend, some pastor, some one else has brought him so that he received Jesus as his Saviour, but you—no.

We never talked together; I never could introduce the subject. I don't know; sometimes I am afraid I did not show a Christian life and example. I got irritable and angry, and I made him say, 'If this is Christianity I don't care much about it.' Why should he meet you? You husband—I speak now with feeling—it may be you have a wife in heaven, and you think that your happiness would be utterly shattered if her arms are not around you when you cross into the golden gate. But why? Why should she come to meet you? Didn't you laugh at her religion? Didn't you make it hard for her sometimes to be religious? Didn't you try to tell her things that would stop what you called "that too much religion?" Didn't you make her a skeptic on this, and forbid her that, and refuse your sanction to something else, so that if she entered heaven it was over, not through you. And you expect her to meet you. No. Some one—some female friend, or it may be some earthly pastor she may come running to the gates of heaven to welcome, one who showed her the gate—but you; you stand alone. To stand alone, the crowds thronging in and the crowds looking out, and not a face you recognize to receive you into your everlasting habitation. Oh, the loneliness, the awful loneliness, entering heaven alone. I wonder if anybody ever did? Sometimes it seem to me that no one could go alone into the kingdom of God; he must have some one to take with him.—Watchman.

A Sunday Afternoon Meditation.

BY REV. JAMES SPRUNT.

Gideon, with but a handful of men, by the help of the Lord, put to flight the host of Midian. The Lord saved Gideon, but it was by the "bare hundred men." Remember this, it is well to notice that it is said of these men that "they stood every man in his place."

In our battles for the Lord in these days are we not in a state of weakness often, and do we not continually suffer defeat because our "helpers in the war," as they like to be called, are not doing what these men of Gideon did?

We notice especially four things: (1) Every man stood in his place. (2) Every man stood in his place. (3) Every man stood in his place. (4) Every one who stood was a man.

1. Every man stood in his place. Not one was missing. Now we know that the success of the work of the Lord in any place depends in some measure upon those Christians who are immediately associated with it. The church that is supported by Christians who are always in their place must be successful, but the work that depends upon run-about Christians will sooner or later fall to the ground.

But not only will the work suffer for this running about; the run-about Christians will suffer themselves. It may be very nice to leave your own little meeting to hear Mr. So-and-so in the big church in the next district, and it may also be "a great treat" to sit at the feet of Mr. What's-his-name, who never fails to give you a "good time." But, depend upon it, the run-about Christian will become unhealthy in his own spiritual life, and will become of little use to any one. The majority of God's people need a great measure of the grace of stick-at-it-ness."

2. Every man stood in his place. Every one could be relied on, and counted upon to do his duty. We need men of this stamp to-day. Men who are standing in their place ready for anything.

Marching if "Onward" shall the order be; or Standing by their Captain, serving faithfully.

Most of us, when we were first converted, were ready to go anywhere and to do anything for him who loved us and gave himself for us. But are we ready now?

Thank God for the increased knowledge he has given us of his Word, but that ought not to have made us any the less ready to go and do some simple service for him. Brother, in the name of the Lord, lay aside your weights and gird up your loins! Get at the next thing. Don't wait for some great opportunity, but remember that all work that contributes to a great end is great; as the old rhyme has it, "For the want of a nail a kingdom was lost."

3. Every man stood in his place. They were not running up and down to see what the others were doing. Every man was minding his own business. If God has given you work to do, then do it, and leave other folks' work alone. Unless God has called you to be an "overseer," don't try to make yourself one.

Somewhat, in these days, every one wants to be at the top. It is evident, however, that all can not be leaders. God has called some to take a prominent position, but he looks to every one to serve according to his abilities. Dr. McLaren well says, "What does it matter whether we have been set to dig out the foundation, working amongst mud and wet, or have laid the lowermost courses, which are all covered up and forgotten, or happen to be among those who bring forth the head-stones with shoutings? We are the builders all the same. The main thing is we have some work there."

Wherever in the world I am, I have a fellowship with hearts To keep and cultivate; And a work of lowly love to do For the Lord on whom I wait.

4. Every one who stood was a man. Brother, in your service for the Lord do you act, do you speak as a man? You may, perhaps, for the truth's sake be called upon to stand almost alone. Be a man, keep firm and faithful to the Lord and to his word. "Quit you like men, be strong" (1 Cor. 16:38). Stick to it with all your hearts and soul and strength, don't be frightened into giving up, either by the smiles of friends or the threatening of foes. If the truth is worth believing, then believe and keep on believing. The moment we let go the Word of God, that very moment will our spiritual vision become confused, and our testimony will be but a futile representation of that which in apostolic days "turned the world upside down."—London Baptist.

Love's Conspiracy.

The profoundest writer of any age, in dealing with the mysteries of human life, said: "To those who love God, all things work together for good." Study the text and your interest increases. Literally, everything unites in a conspiracy of love to help the Christian. Here is a combine, a trust, under the management of the Infinite, worthy your membership. Co-operate with God in this promise, and happiness is as certain as gravitation.

In times of trial do not say: A! these things are working against me. There is no order, no law of love working for me in life. In our cotton-mills, to the first-time visitor, the looms, spindles and shuttles appear to be in utter confusion. But the packing room reveals, in the finished cloth, a conspiracy of happy service. So would your Father weave, in His great factory, all the events of your life into a beautiful character-garment. As the fleeting, lawless, magnetic clouds of the aurora form above the quiet observer's head a crown of glory, even thus will the seemingly fortuitous affairs of your life, when you are rightly and trustfully related to them, issue in a coronation more joyful than that of kings.—J. W. Brigham.

New Birth.

BY REV. G. H. DOBKIS

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God..."

"What they asked me, I loved God, and God's people I loved; what could I have said but yes? For God and God's people had never done me any harm..."

"The tree to which I have alluded, describes many professors of Christianity. They say that they know they are alive, or saved..."

"I said that I was deceived about the new birth as thirteen, but, thank God, by his help, no one has ever deceived me about it since..."

"All the world knows how the French people, at the conclusion of the Franco-Prussian war, refused to fellowship with their foes..."

"We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our head, and that is to be done strenuously..."

LITERARY.

All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, upon receipt of price.

BOOKS

WORLD-WIDE EVANGELIZATION 691 pp. Octavo. New York: Student Volunteer Movement. \$1.50.

This large volume is a marvel of cheapness. It contains nine speeches in full at the great Toronto Convention. The purposes and work of the Student Volunteer Movement are fully set forth, and all phases of missions are ably discussed.

WINDOWS FOR SERMONS. LOUIS ALBERT BANKS. New York: Funk & Wagnalls. \$1.50.

Dr. Banks has made his name a household word by his popular sermons and books of illustrations. He tells the secret of his popularity in saying: "The deep and profound sermons nobody can understand are delivered by men who lack either clearness of thought, or a wise use of language."

Here we have the Art of Sermon Illustration, Modern Illustrations and The Reformers' Quiver, and they are all rich and juicy. Dr. Banks prefers illustrations which touch the life of the people, in preference to those which show the learning and research of the preacher.

A MIGHTY MEANS OF USEFULNESS. JAMES G. K. MCGIBB, D.D. Chicago and New York: Fleming H. Revell Co. 50c net.

Dr. McGibb makes a strong plea for intercessory prayer. It is a mighty means of usefulness, within the reach of all, and it is a great need of our times. The subject is discussed as follows: I. The Mighty Mission of Intercession; II. The Talent of Intercession; III. The Christian as an Intercessor; IV. The Comforter Sent for Service; V. Special Prayers for Our Beloved; VI. The Christian Worker's Intercession; VII. Best Rewards for Best People; and VIII. Intercession for the Unsaved.

JUDAH'S SCRIPTURE AND JOSEPH'S BIRTH. J. H. ALLEN, Evangelist. Portland, Oregon. \$1.50.

The author claims that much more of Old Testament prophecy is yet unfulfilled than is generally believed. He claims that Israel and Judah have never lacked a temporal sovereign in all the centuries. He traces the line of kings and queens down from Adam, through David to Edward VII, who is left from Adam, and a complete list of all the links is given.

WAYFARINGS. George Herbert Clarke. Chicago: Windsor & Kelfield Publishing Company. 75c.

A collection of brief poems, some of them rare sweetness and of deep insight. They appeared in various periodicals and are here gathered. They breathe a lofty and a devout spirit, and are quite stimulating, as well as comforting.

STUDIES IN THE ACTS OF THE APOSTLES. William Robertson. Chicago and New York: Fleming H. Revell Co.

This is one of the Guild Text Books that have become so popular. It is a brief, clear and scholarly commentary on the Acts, touching on the leading points. The author claims that infant baptism is included in the commission. "Go disciple all nations, baptizing them," etc., and that on the day of Pentecost the converts were not immersed. But he admits that Philip immersed the eunuch, saying: "In this instance immersion was practiced."

WORKING FOR GOD. Andrew Murray. Chicago and New York: Fleming H. Revell Co. 50c.

Dr. Murray, who has written so much to cheer and strengthen Christian people here reminds them of "the greatness and the glory of the work in which God gives a share." The book is a sequel to his "Waiting for God." It is a series of bright and practical

prayer-meeting talks on specially selected passages of Scripture. An admirable little volume.

CONSERVATION. Evangelist M. E. Williams. Chicago and New York: Fleming H. Revell Co. 50c.

Our author thus explains the difference between repentance and consecration: "In repentance we give up our bad things; in consecration we give up our good ones. In repentance the sinner surrenders his bad things for God; in consecration he surrenders his good things to God." This is the key-note of this bright little book.

ATONEMENT. S. M. Merrill. Cincinnati: Jennings & Fry. 50c.

Bishop Merrill briefly and clearly sets forth his conception of the teaching of the Methodist Articles of Faith on the subject of the atonement. He shows that Christ was not here the penalty for our sins, but that God accepted Christ's suffering as a substitute for that penalty. Hence, His death was vicarious and expiatory. We hold that Christ "bore our sins in his own body on the tree," and suffered what we must have suffered had he not died.

THE SECOND COMING OF CHRIST. Len G. Broughman, D.D. Philadelphia: Pepper Publishing Co.

After an elaborate introduction by the Rev. Julian B. Rodgers, Dr. Broughman opens up his views of Christ's Second Coming. He holds the kingdom to be "paracene and not apocalyptic," and shows a millennial kingdom. The author is a strong Pre-millennialist. The first resurrection is that of Christians. They will go up into the clouds to meet Christ, who will afterward come to reign on earth.

Dr. Broughman is a vigorous and interesting writer, but he cannot make the whole case so simple as he would like. For example, he attempts to explain John 5:28-29, which is right in the heart of his view of the two resurrections. This Scripture declares that all the dead, saint and sinner, shall be raised in the same "hour."

NUTRISHALL MURINGS. Anna R. Wells. Cincinnati and New York: Fleming H. Revell Co. 25c.

A beautiful little book, full of helpful thoughts. The meditations are brief and to the point. The author well calls the book Quiet Moments with the Word of God.

THE GLORY AND JOY OF THE RESURRECTION. J. James Patton, D.D. 12c net pp. 27. New York: American Tract Society, 150 Nassau St. Price \$1.00.

We cannot give a better notice of this book than to quote Dr. Patton's Introductory Note: "The resurrection of Jesus is the central fact and the final test of all genuine Christian fellowship. It is a practical, as well as a spiritual, impossibility for those who think of him as still asleep in his tomb, and those who think of him as now at rest on his throne, yet to have the deepest communion in worship or in life. We set ourselves, therefore, to inquire, with the Bible in our hands, what was the place and value of the resurrection in the life and teaching of Apostolic men and Apostolic days? We shall trace this theme through Gospels, Acts and Epistles; and we trust that the joy and the glory of the resurrection may enter as fully into our souls as into theirs, and may give to us the gladness and the victory it gave to them."

Dr. Patton has done well this which he has set himself to do. All that the New Testament says concerning the Resurrection is given clearly. And it is surprising how little is said of the resurrection in the public day when the New Testament is full of it. This volume is sure to do great good by turning the thoughts of many to this great and glorious truth.

ALWYN RAVENHILL. By Evelyn Everett Green. 12mo, pp. 675. New York: American Tract Society. Price \$1.25.

We are always glad when Evelyn Everett Green publishes a new story. And we are all ways glad to receive a story from any author which is published by the American Tract Society. For we have confidence that the Society will publish no story which is not most wholesome. And almost without exception the stories are distinctly religious ones. Miss Green's books are sure to be wholesome and also to be most interesting.

Alwyn Ravenhill is introduced as a dear, quaint little orphan boy of ten summers, living in a mill town in Northern England with his grandmother and uncle. He is not like the other boys of his age, but he is a different kind of a boy. He has inherited the gifts and the genius of his father's family, who, when the young man married a girl of plain birth, cast him off entirely. But now Sir Hugh Ravenhill is getting old, and begins to realize that he has no heir to his immense estate, so he sends for this boy, his grandson, and offers him the estate on condition of no communication with his mother's relatives until he is of age. They recognize the advantage to come to him, and also feel that he is not of their kind. They send him to Ravenhill to his grandfather.

Alwyn Ravenhill has been trained in the faith of his dear old grandmother—a good Methodist. At Ravenhill, too, he is much with a true, noble, Christian woman, and although in after years he is surrounded with the doubt and skeptical philosophy of the age, he never quite loses his faith. At his childhood it comes back to him with full assurance soon after he comes to manhood. The relig-

ious tone of the story is admirable, and the is made to welcome to it such good influences.

LOVE AND THE SOUL HUNTERS. By John Oliver Hobbes (Mrs. Craigie). 12mo, 248 pp. New York City: Funk & Wagnalls. Price \$1.50.

The text of Mrs. Craigie's book is from that fine passage in the book of the Prophet Ezekiel, which ends, "Wherefore thus saith the Lord God; behold I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly." The application of the text is somewhat obscure, but we may take it that Prince Paul, of Urseville-Bergeton, their presumptuous and self-motivated, is redeemed from his sentimental hunting of the souls of women by a true love and an unobscured marriage.

We are introduced to him in the first page of the book lying "sick from grief" at the death of a girl he had loved, and we see him as the lover of other girls as well as that met the beautiful Clementine Gloucester, and before he has made up his mind that her love is enough to make it worth his while to give up his political ambitions as well as his sentimental pursuit of souls.

Clementine Gloucester is the daughter of an English country gentleman, a dilettante in art, in dress, in behavior, and in everything else that requires ample means for the fostering. Poor, little, harmless, ornamental soul, he is swayed out of the money which supports him in his dilettante existence, and gets into rather deep waters. He is an admirably drawn character. That is a matter of course with every actor that crosses Mrs. Craigie's stage, even of those who make their bows and disappear. All are alive, and all are interesting. Clementine Gloucester, the beautiful, clever girl who meets the Prince when her father's position is an assured one, and falls in love with him meets him again in the time of her poverty. The gradations in which the fascinating soul hunter attempts first of all to secure her, and then to marry her, are so called a flirtation with her, then offers her his hand in a morganatic marriage, and finally, renouncing his claim to a throne, lays himself and all his ambitions at her feet, are carried out with a skill and a sureness of touch which can only arouse admiration.

Love and the Soul Hunters' is full of epigrams, and compared with the epigrams of, say Mrs. Fowler, they are as brigat sayings of a party of wits to pert remarks of a precocious school-girl. But Mrs. Craigie has thought deeply and worked out her own plan, and has any one whose literary judgment is of the last value would place her in the first class of living English novelists, and her latest novel will probably still further enhance her well-deserved reputation.

"PENelope's EXPERIENCES IN IRELAND," by Kate B. Allen, Wiggins, appears among Houghton, Mifflin & Co.'s holiday books in an illustrated edition uniform with the other two volumes in the Penelope series. True Irish humor is inimitable when coming from the inhabitants of our country who hail from the heart of the shamrock, but when we have it from Mrs. Wiggins' pen, writing from Kilmac, Ballyhooley, or Cusheadun, it is irresistible. This book is saturated with the flavor of Munster, Leitner, Uster, and Connaught, and abounds in that genuine humor which, as Penelope says, is "a mingling of wit and love."

In illustrating this edition, Chas. E. Brock, the well-known English caricaturist, has been fortunate in catching characteristic expressions and in individualizing a people in the narrative. His sketches of bachelors, farmers, and waitresses are as true to the soil of Ireland as his fellows in the earlier books he has illustrated were to England and Scotland.

Mr. Louis Zangwill, author of 'A Drama in Dutch,' etc., has just finished a novel entitled 'One's World,' which will shortly appear from the press of A. S. Barnes & Co. Mr. Zangwill shows remarkable strength in the individualization of character and dexterity of literary handling. His new book will be awaited with great interest. His work will be found to rank well with that of his brother, Israel Zangwill, the well known author of 'Dreamer of the Ghetto,' etc.

Messrs. A. S. Barnes & Co. also announce for early publication 'Hidden Manna,' a romance by A. J. Dawson. This book represents places and things but little known to people of leisure, travelers, or even newspaper correspondents. It is set in the mountains of Morocco, the real, the Oriental, the exotic, and is laden with the true spirit of adventure. At the same time while displaying a keen sense of humor, it is accurate in local coloring and description.

Abbie Farwell Brown's new book, 'A Pocketful of Poems' (Houghton, Mifflin & Co.), is a collection of rhymes which makes a welcome addition to the playful books about children, and should give much of the same pleasure that is found in Sevenson's 'Child's Garden of Verses.' Miss Brown has a rare facility for writing first the mind of a child in a joyous spirit. The verses, which are usually short, have the very air of children's play; they are full of sprightliness, humor and grace, and present in a variety of simple verse-forms a little panorama of old life through the changing hours of the day and the varying seasons of the year. The book is attractively illustrated by Fanny Y. Cory and printed with marginal-comments in red, and title-page in two colors.

(See additional literary on another page.)

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 16.

THE TIME OF THE JUDGES.

Judges 2:7-16.

MOTTO TEXT—"they cry unto the Lord in their trouble, and he saveth them out of their distresses."—Pa. 107:19.

"And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land."—He let them go from the great assembly at Shechem where he made his farewell address to his people, and they entered into a solemn covenant. It is thought that Joshua's speech was also the funeral of his great ancestor, Joseph, for Joshua belonged to the tribe of Ephraim. The Israelites had carried Joseph's body through all their wanderings, and buried it at last when the land was subdued, before they scattered to take possession of the country.

"And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua."—The elders, the leaders of the people, were all under sixty years of age (except, of course, Caleb) when they crossed the Jordan. For all the men who were over twenty when Israel rebelled had died in the wilderness, Joshua himself and Caleb excepted. The oldest was under sixty, and many were much younger. So that it was probably fifty years before they were all dead, and their generation dead with them.

"And Joshua, the son of Nun, the servant of the Lord, died, being a hundred and ten years old."—The age at which his great ancestor, Joseph, died. Joshua was a great leader and general, but the title which he loved to bear was "servant of the Lord." There is no nobler character in history, and few greater men, than he. We have one record of his faith failing, as we have one of Moses, and that was when the attack was made upon Ai.

"And they buried him in the border of his inheritance in Timnath-heres in the mount of Ephraim, on the north side of the hill Gaash."—Joshua belonged to the tribe of Ephraim, Joseph's younger son. The inheritance of Ephraim was in the hill country, and Timnath-heres was nine miles south of Shechem. Joshua lived some twenty-five years after his farewell speech to his countrymen.

"And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel."—These words are a severe arraignment of the generation which had died, and show that however faithful they had been to their duty in other respects, they had failed signally as fathers. They had seen the wonders of the Lord, and he had commanded them to teach their children his commandments, to talk of them in their homes at all times when they rose up and when they lay down. They knew how terrible sin against God was, for they had seen their fathers die prematurely in the wilderness wandering. Love to God and love to their children ought to have con-

An Ancient Foe

to health and happiness is Scrofula—as ugly as ever since time immemorial. It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since."—Mrs. K. T. SWYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

strained them to teach those children the law of the Lord. But this generation of fathers cannot rise up and condemn the sin of those faithless Israelites. How many fathers teach their children to be familiar with God's Word? Yet they cannot shirk this duty without sin. They cannot free themselves of their responsibility to God and their children, leaving their duty to pastors and Sunday-school teachers.

"And the children of Israel did evil in the sight of the Lord."—They began by forgetting God, as is shown in the preceding verse. There is no greater restraint from sin than a constant sense of God's presence. The sins of professing Christians are in a special sense done in the sight of the Lord. His professed children stand in his very presence and defy him.

"And served Baalim."—The plural for Baal. Many tribes and cities worshiped Baal under different names. Images of Baal in gold or bronze or wood were set up by his priests, and sacrifices were offered to him. The greatest of these sacrifices was that of an only son.

"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt."—It would seem that national pride, even if they had no religion, would have made them worship the great God who had chosen them as his people. But human nature is totally depraved, and the Lord God is a holy God, and forbids sins which the Baal worship allowed and even encouraged. "And provoked the Lord to anger."—Their sin was so aggravated. God showed himself infinite in grace and mercy that his wrath did not destroy Israel, a punishment they richly deserved. But how many of us are guilty as these old Israelites were? Whatever occupies the chief place in our thoughts and our affections is the god we worship, no matter who we may worship with our lips on Sunday? How many of us are worshipping self?

"And they forsook the Lord, and served Baal and Astartoth."—Astartoth is the plural of Astarte, who was the female deity as Baal was the male. She was the goddess of the moon as Baal was of the sun. Money and fashion are the modern representatives of these ancient idols.

"And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them."—Bands of robbers probably. Taking spoils was the great thing in the petty wars between the small nations. They had forgotten their God to worship the idols of these nations around them, yet the nations were their enemies, and their idols could not protect them. The people who had won great victories under Joshua while

they were faithful to their God, were easily conquered now.

"Whithersoever they went out, the hand of the Lord was against them for evil."—They suffered from their enemies, but the enemies were the agents in God's hand for their punishment. God will not bless a disobedient and idolatrous people. When Israel gains no victories it is because of her sins. Let the churches study this history of the times of the Judges and consider the falling off in conversions. God has not changed.

"Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them."—So soon as they abandoned their idols and turned in penitence to their God, he sent them deliverers. And the deliverance was such as showed the power of God, as in the case of Samson. The whole history of Israel is a mirror in which God's people of all ages can see their sins.

The following are the contents of Scribner's for November: In the Path of Immigration, James B. O'Connell; An Eventful in the Garden, poem, Harriet Prescott Spford; Harry of England, Jalis Magruder; Palinode of the Robin, Joseph R. Taylor; The Princess Pourquoi, Margaret Sherwood; Flouring Time, John Finley; The Lady's Maid's Bell, Edith Wharton; The Spellbinder, Curtin Guild, Jr.; Fata Morgana, poem, Rosemund M. Watson; The American Ship in 1902, Winthrop L. Marvin; Pasha, the Son of Selim, Sewell Ford; Jethro B. on, of Sandwich, F. J. Simson; The Little White Bird; or, Adventures in Kensington Gardens, J. M. Barris. (Conclusion.)

ARE YOU AMBITIOUS?

Coffee Makes Some People Busy.

We inherit our temperaments. Some children are happy and bright, while others are nervous and cross. Care should be taken that the child is given proper food and drink so as not to increase natural nervousness or to bring it on; but this is often overlooked by mothers who permit their children to drink coffee without check.

The wife of a groceryman living in Siloam, Mo., says, "I was born with a nervous temperament, and this was increased by my parents giving me coffee when a child, unconscious of its bad effect on my nervous system. In time, a cup of coffee in the morning invariably soured on my stomach, and a single cup at night would make me nervous and wakeful and often cause a distressing heart burn. Last year I laid in bed all summer with nervous prostration, a complete wreck from coffee drinking. I craved a good, nourishing, hot drink and commenced to use Postum Food Coffee.

There was a gradual improvement in my health almost from the commencement of using Postum. I could sleep well, the heart-burn and nervousness disappeared, my stomach trouble stopped and now (a year later) I have gone from the sick-bed into the store behind the counter day after day; from a helpless to a stirring business woman, with new life and strength, new hopes and ambitions; from the pale, weak 105 pound woman to my present weight of 130 pounds. Thanks to Postum.

We carry Postum in stock and recommend it to our customers; we love to sell it and often give a trial quantity to the faltering to induce them to use this health-giving drink." Name given by Postum Co., Battle Creek, Mich.

"BAPTISTICISM"—IS IT ENGLISH OR A BARBARISM?

BY S H FORD, DD., LL. D.

Asked by one highly esteemed to answer the foregoing through the Recorder. I do so promptly, and with no intention or desire to question either the scholarship, the motive, the loyalty or the zeal to and for the truth, or respect for its departed defenders, though this last is seriously implied in the prefix "new," of the inventor or authors of this lately coined term.

The word "Baptisticism" is certainly not coined in accordance with English idiom or English usage. The English words ending in "ist," when nouns (names of persons or things) are changed into descriptive terms (adjectives) by the addition of "ic." Thus "Calvinist"—one who holds the views advocated by Calvin—is changed to "Calvinistic" when a person or view is described as agreeing with or pertaining to Calvinism; while "Calvinism" is what the Calvinist believes and that which "Calvinistic" describes. But to mix these terms—this noun and adjective, and form the term "Calvinisticism" is an English and a trifling unmeaning.

"Romanism" is a system of religion. "Romanistic" at once suggests resemblance or pertaining to that system. But "Romanisticism" (if any one invented such a term) would be a barbarism. The descriptive word would, in this mixed term, be partially if not wholly destroyed.

"Ritual," "ritualism" and "ritualistic" are farther illustrations. There is no use for such a barbarism as ritualisticism. Other and numerous examples might be given as communism, communist, communistic, barbarism, barbaric. But these are enough to show that "Baptisticism" is not English, and, in fact, misleading. Baptist is a noun. It is the name of a person or a people who witness for the Scriptural truth that none but professedly regenerated persons should be baptized; and that baptism is a symbolical burial and resurrection with Christ. Baptisticism is not to be tolerated. It is not English, and is never used. "Baptistic" is that which pertains to baptism. It is so defined by all authorities. It is a descriptive term—an adjective. To turn this into a noun by adding "ism" to it is against all analogy in English, and is not only scientific and somewhat barbaric, but also subversive of the established truth—acknowledged by the highest authorities of all parties—that Scriptural, primitive baptism was and is the total immersion of a believer in likeness of Christ's death, burial and resurrection. It is no more an *ism*, or that the earth's rotundity or revolution round the sun is an *ism*. The New Testament is Baptist, but it is not a "Baptisticism."

COLORADO CONVENTION.

"Magnificent Colorado" is having the greatest Convention in the history of the Baptists of Colorado. With such a host as Pastor W. T. Jordan, of the Calvary church, being by birth a North Carolinian, and having the additional advantage of having caught the "open spirit" of the good Denver people (perhaps I ought to say of Colorado), and with the largest attendance in the history of Colorado Baptists, nearly two hundred in all, a grand lot of God's servants, this Convention is bound to be great.

We have had some great addresses both at the Ministers' Meeting and the Convention proper, notably those of R. V. Thomas Stephenson, of Pueblo, on "Pastoral Work," Rev. Joshua Gravatt on "City Missions," "General Lines of Study for the Pastor," by Dr. Edward Braslin.

The opening address of welcome was made by Prof. R. J. Wallace, response by Rev. D. D. Forwood. Bro. Forwood is the "John" of Colorado, always sweet and tender, yet strong.

Wednesday afternoon the President, Dr. Harl, of "Osage City," delivered his annual address. The Doctor is deservedly popular "for his work's sake," and was unanimously elected President for the ensuing year.

Your scribe kept quiet until the discussion of the negro question arose, and then he arose and said a say.

Wednesday night was a red-letter session, two notable addresses being delivered by Pastor Franklin, of Oripple Creek, and Pastor Clark, of Salida. These two addresses will be long remembered.

One of the most impressive addresses delivered during the Convention was that of the venerable Judge D. V. Burns on "The Rewards of Service." Judge Burns is highly honored among his brethren. O her brethren I might mention, spoke with great power.

Editor Brown, of the Word and Way, thrilled the audience in a short speech on Denominational Literature, and a denominational paper in particular.

During the closing session ex-Gov. Alma Evans, though busy in a hot campaign as candidate for Congressman at large, found time to meet and address his Baptist brethren on "Woman and Education."

Our most efficient Corresponding Secretary, Bro. W. R. Pope, should feel gratified at the splendid showing his report gives.

Notwithstanding the fact that in many of our mining camps, where formerly some of our strongest churches were found, there is much depression on account of the closing of the mines, and in some of our agricultural districts the crops were almost ruined by a severe hail storm, there has been decided progress.

The report shows that there was raised on the field \$4,126 12 for State Missions, added to balance brought over from last year, making \$5,043 35—after all debts are paid—there is left \$521 79 in the treasury.

During the year there were 1,603 additions to the Baptist forces of the state by baptism and letter, 456 of which were received on our strictly mission fields.

Colorado Baptists are determined to do greater things for the Master, and instructed the State Board to increase their work 25 per cent. There are many, many waste places in this state, and much work to be done. The writer often thinks with love of Kentucky and Kentucky Baptists. He will never forget the many dear friends in that grand old Commonwealth, especially the dear saints of Lagrauge.

The Recorder has many friends in Colorado. Sincerely, H. W. VIRGIN.

Aspen, Col.

A FINE KENNY REMEDY. Mr. A. S. Hiltobach, East Hampton, Conn. (The Observer), says if any suffer from Kidney and Bladder Diseases will write him, he will direct them to the perfect home cure he used. He has nothing whatever to sell.

BAPTISM OR BAPTISTICISM.

DEAR READER:

I have read with great interest about Baptisticism in the Western Recorder and other Baptist papers. The idea, as I understand it, is good. The letter killeth, but the Spirit giveth life. But I object to the word, or appellation, "Baptisticism." It chokes me and tangles my tongue. If we are making a new word we have just as much right to say Baptism as Baptisticism, especially as it seems that it takes columns in a newspaper to define its meaning. Let us begin by making the new word as simple as possible.

We say Republicanism, not Republicanism; Federal and Federalism, not Federalisticism; Methodist and Methodism, not Methodistism; Presbyterian and Presbyterianism, not Presbyterianisticism; Lutheran and Lutheranism, not Lutheranisticism, et ad infinitum.

Baptism means everything that is truly Baptistic in doctrine, in form, in practice, as set forth in the New Testament, and to stand for Baptism—to talk it—to preach it—to live it in spirit, in truth and in love and gentleness, and in meekness ought to be the joy and desire of every sinner saved by grace.

Yours truly, JOHN O. WEST.

CONCORD ASSOCIATION.

This association, composed of twenty-six churches, all except one in Owen county, met October 15 with the Baptist church at Gratz.

Called to order at 10 A. M. by that prince of moderators, Deacon T. J. Jenkins. After singing, prayer was offered by your scribe. After another song E. W. E. Mitchell led in prayer.

The writer was sent across the street to the M. E. church, where he preached at 11 A. M. to a very large and appreciative audience from Rom. 8:9.

E. W. E. Mitchell read an able report on Foreign Missions, the discussion of which was deferred to hear the report on Schools and Colleges, which was ably discussed by Prof. Pallam, of Georgetown College, and Scott, of Concord Academy, at New Liberty.

Eld. J. W. Waldrop preached the introductory sermon from Acts 20:24—an able and edifying discourse.

Judge Threlkeld reported on Ministerial Aid Society, which was discussed by Bro. Waldrop, Jones and Threlkeld and adopted.

Eld. Waldrop made a report on Denominational Literature. The report was adopted. The Western Recorder was strongly endorsed.

The association reassembled on the 16th. Devotional exercises were conducted by Prof. Stout.

Report on Home Missions was discussed by Bro. Ball, Stout, Oleanon, Jones and Waldrop and then adopted.

A collection of \$11.65 was taken for the Orphans' Home.

A good report on State Missions was made and, after discussion by Bro. Waldrop, Mitchell, Tharp and Stout, it was adopted.

A strong resolution on Temperance was adopted.

Two churches were granted letters to join White's Run Association.

The association meets next with the Deacon's Ridge church, at Franklinton, on the third Wednesday in September, 1903. A large attendance and harmonious session. J. B. T.

MISSOURI LETTER.

Dr. H. M. Wharton, the sweet gospel preacher, indefatigable Christian worker and successful soul-winner, got here about noon, October 20, and is accompanied by Prof. Geiger. The meeting (Union) had been running a week under the leadership of Dr. Stephenson, of Hannibal, and Bro. Wharton and Geiger have already (October 25) gotten hold of the people, and great crowds are being swayed by the sweetness of the gospel as preached and sung by these noble men of God. Indications point to a harvest of souls.

The Central Baptist is responsible for the statement that steps are being taken towards establishing a Baptist school at South MoAlister, O. T. The territorial convention which recently met there endorsed the enterprise.

In the past twelve months \$75,000 have been added to the endowment of William Jewell College, and a vigorous effort is now being made to raise an additional \$100,000, which will, no doubt, be a success.

Grand River College opened auspiciously. Bro. E. A. Campbell says, "The new President is impressed that he has a great work to do." President Osborne is comparatively a young man. As a teacher he recognizes God. He says, "I can teach astronomy so as to make a man a believer or a skeptic." The Bible receives prominence. The matriculation showed fifty students, and prospects bright.

At Gallatin, where Grand River College is located, is a strong Baptist church, and Dr. McManaway, one of the strongest men in the state, has just lately moved into the field, consequently it will not be long till we hear good tidings from Gallatin.

"A Christian Convention" will be held in St. Louis, in the Pilgrim Congregational church, November 18-20. Among other matters, or questions, which will receive attention, is that of divorce. Referring to this meeting and some of the subjects to be discussed, and especially that of divorce, a secular paper has the following:

"It has been estimated that 90

SCIENTIFIC FOOD

That Cures Painless Obesity.

"My experience with food has been considerable.

For 20 years, I suffered with chronic indigestion, and bowel complaint which brought on general debility," says a gentleman of Danville, Ills. "I was very poor in flesh and every one thought I had consumption. I was treated by the best doctors of several cities, but to no benefit. At last, I went to the hospital and while there began using Grape Nuts, the physician giving me permission, and from that day I commenced to gain. By careful diet, and using judgment, I gained in flesh and strength, my lungs got better, and to-day I consider myself as well as men in general at my age of 60 years.

The other patients noticed that I gained faster under the same treatment and care, and I told them to add Grape-Nuts to their diet and be careful not to eat meat, nor warm bread and starchy food. I can now eat anything in reason; I sleep well; bowels are regular and I have gained 92 pounds in flesh. Grape-Nuts food saved my life.

It adds to the health and comfortable living, makes the mind clear and prolongs life." Name given by Postum Co., Battle Creek, Mich.

per cent. of the people of the United States, Catholic and Protestant, Jew and Gentile, are in favor of Christian marriage between one man and one woman, and a like number accept the Scripture idea of divorce for one, and only one cause. If this be true it follows that one-tenth of the people, anarchists, socialists, atheists, skeptics and conscienceless people have run us into this greatest crime of the nineteenth century, till we have in the states and territories of the country forty-six different sets of divorce laws, and for more than thirty different reasons. South Carolina is the only state that has no divorce law. New York is the only state that divorces only for the Bible reason. All the other states have from six to fifteen causes, and the worst feature of it is that it seems to be greatly on the increase. Carroll D. Wright, the Commissioner of Labor, in his most valuable book of statistics, states that between the years 1867 and 1896, 20 years, there were granted in this country 328,716 divorces. The estimate now is about 25,000 a year. Are not the figures appalling? What more distressful thought in all the range of our civilization than that so many families should be wrecked yearly, with uncounted thousands of children thrown into the great tide of lawlessness, poverty and vagrancy? And whence this evil? Its origin is in the law. Our legislators have been overruled or deceived, or gulled, or bribed by the plea of adventurers, the magnifying of human causes; the aggravation of self-bred wrongs, to cut loose from the divine and adopt the human policy. And at this point as well as any other where they have made the same fatal blunder, they have introduced wrong and suffering and crime and misery into the social being." J. N. BARBER.

FLYING FROM DUTY.

Who has not been guilty of this blunder? Some of the prophets have given us a bad example in this thing. Jonah no sooner received his commission to go to Nineveh and proclaim the message of the Lord to the inhabitants of that wicked city than he turned him about and hurried away in a different direction from that in which his path of duty lay. We cannot commend Jonah in this thing. Even Elijah, at one time, gave up in despair and fled from the field. We cannot justify him. But we may not judge him harshly. God did not judge him harshly. If we had been called as he was to stand alone at such a time and on such a field of battle, are we perfectly certain that we should have stood our ground? A certain clergyman of the Protestant Episcopal church had been installed rector of an important parish in New Orleans only a little more than a year when the yellow fever broke out in that city. He was a native of Canada, and was in Canada on vacation when the plague began. His friends tried to persuade him that he could do no good in his parish. Most of his people had fled from the city. He was not yet acclimated. They go from the northern latitude into the plague-stricken city would mean almost certain death. But he was firm. He believed it to be his duty to go. He went, and all through the terrible season ministered to the sick and buried the dead. Such was his fidelity, courage, self-forgetfulness and manliness that he won the respect and confidence of members of all denominations and citizens of all classes. His influence in

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weighed ninety pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more and continued the use of Swamp-Root regularly. I was so weak and feeble that it took considerable time to build me up again. I am now well, thanks to Swamp-Root, and weigh 135 pounds, and am keeping house for my husband and brother. Swamp-Root cured me after the doctors had failed. Write a patient's card.

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MRS. SCOTT.

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the community from that memorable season was powerful because he stood at his post in the face of death. The example is worthy of all imitation. It is not a solitary example. Every denomination can present many such examples. One is always safe in the path of duty. God who commanded fire to come from heaven in answer to Elijah's prayer could shield his defenseless head from the wrath of Jezebel. He who protected Moses in Egypt and Daniel in Babylon can protect us anywhere. Even if it were certain that he would not interpose to spare our lives, how do we know that we may not serve him better by our death than by our life? Where duty calls, or danger. Be never wanting there. —N. Y. Advocate.

GOOD MEETINGS.

We feel like we want the readers of the Recorder to know what great things the Lord has done for Adairville and the Adairville church, and as no one has reported the good news we take occasion to do so, and while we are reporting this we may add something from adjacent territory.

Several weeks ago Bro. J. B. Benton, our pastor, held a meeting two miles west of this place, at what is known as "Independence school-house." The Lord manifested himself to many who had never known him as a present Saviour, and the result was twelve additions to the Adairville church.

Beginning on Friday night, September the 19th, Bro. O. V.

Edwards, of New Orleans, came to us to assist Bro. Benton in a meeting, and for thirteen days and nights preached with great fervor, holding large congregations spellbound. He was listened to as if "the spake as never man spake." Bro. Edwards left us for the Crescent City, Friday, October 31, carrying with him the prayers and best wishes of the Adairville people. Bro. Benton continued the meeting until the Sunday night following, at which time the meeting closed.

The result of this meeting was thirty additions to the church. The Sunday following a large congregation gathered on the banks of the river near town, and Bro. Benton led twenty-six candidates into the water and baptized them with Christ in baptism. That evening, at 7:30 o'clock the church was filled to overflowing, and Bro. Benton preached a fine and appropriate sermon, after which the Lord's Supper was administered, all the new converts being present. Thus closed one of the most glorious meetings the Adairville church ever enjoyed.

About two weeks ago Bro. Rather, pastor, began a meeting with Lebanon church, at Barren Plains, seven miles north of Adairville, in Robertson county, Tenn. He was assisted by a Bro. Vaughn. "Showers of blessings" attended this meeting. The result was forty odd additions, thirty five by baptism. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." —P. T. R. MAISON, Adairville, October 24th.

OUR MEETING PLACE.

BY MRS. E. G. LEGGOTT.

"At that day!" that day of wonders, I shall be. Where the multitude outnumbered, Bands of sea. Throne of judgment, trembling, near-ing. With the throng, Will I cry for mercies hearing, Or a song. When the "Book of Life" is opened, Be the page, Blood all blotted; Grace the token, Love will save. Could I hear the blast command, To the right, March with victor's palm in hand, In the light. Then the song of full salvation Trills the air, All will bring the souls oblation, All meet there.

OUR PULPIT.

THE WRESTLERS BY JABBOK.

BY ALEXANDER MACLAREN, D.D.

And Jacob was left alone, and there wrestled a man with him until the breaking of the day.—Gen. 32:24.

To-morrow Jacob was to meet Esau. More than twenty years before he had fled from his brother's murderous hate, and now he was coming back, ignorant of what might meet him. Doubtless his crime weighed more heavily on him than that did at first; and so, having sent on his people and all his property across the little brook, he stays behind in the solitude, devoured by anxious thoughts and by rime's false memories. And all at once, out of the darkness, comes an unknown man, grips him in his strong arms, and there, grim and silent, all night long, the wrestling goes on. I do not care to discuss the question, which has no bearing on the worth of the incident, as to whether this was ecstasy, or vision, or plain prose. What I desire to lay hold of is what it all meant to Jacob, and what it all means to us.

Now there are two stages in this mysterious story, which are often blended and confused together, to the destruction of the whole significance of it. In the first half the man is the aggressor—he wrestles with Jacob; in the second half Jacob wrestles with the man. And the two halves carry entirely different lessons.

Look, first, at that first stage. There is something thrilling nerve-shaking, in the thought of the sudden pounce of the unknown antagonist upon the brooding man below the stars all alone; and in the silent persistence with which the foot-to-foot wrestle went on. What did it all mean? Was it not just what God had been doing with Jacob all his life, by visions, by inward incursions, by outward troubles, striving with him to break his will, and so to bless him and change his nature? And is that not just what God is doing with us all day by day and moment by moment? If we understand the meaning of life and its changes, it is the unknown mighty form casting its arms around us, and seeking to subjugate us for our own blessing and for our own sin. You will place no deeper into the understanding of life than this—God is wrestling with men to bow them to himself.

Then there comes the mysterious fact that the feeble Jacob can hold his own against the mighty wrestler, who yet with a touch of his finger can lame his natural strength. Why, then, did the battle last so long, if there was that reserve of power in the mysterious figure? How come it that the weak man could keep up the resistance through all these silent hours? How come it that you and I can keep up our resistance? The fact that we can is less mysterious than the fact that we do.

Then the natural strength was lamed when the man's unseen finger touched Jacob's sinew and Jacob yielded. Yes; and sometimes some overpowering sorrow cripples us, and we feel, "I can fight against God no more," and when nature is lamed then the struggle is over. When we bow and say, "Nevertheless, not my will but thine," the darkest of the night is past and the day breaketh. So that was the first half of the deal.

Turn now to the second half, in which, as I have said, the parts were exchanged, and instead of the man wrestling with Jacob, Jacob wrestles with the man. When his thigh was lamed he still struggled, and his arms were strengthened to grip his mysterious antagonist with a grasp that the latter could not shake off. Strange that the one should desire to keep a foe that could maim him so; stranger still that hands which could shrivel sinews and paralyze muscles could not make the arms powerless; and that the wielder of such power should have to be a suppliant, and should break the night-long silence of that strange wrestling with: "Let me go, for the day breaketh." Strange still all, that the lame man conquers, and can dictate terms, and has somehow become so persuaded of the loving purpose of his mysterious antagonist, as well as of his power to answer: "I will not let thee go except thou bless me." The weapons were changed in this second phase of the struggle. To the second half only does the allusion in Hosea refer, where the writer lays stress upon this fact, that what Jacob, in the second portion of the wrestle, fought with, was not muscles, but—"he wept and made supplication unto him." That is to say, when Jacob gave up his natural resistance and betook himself to the weapons of tears and prayer, though, or rather because it was, he prevailed.

We may, then, gather from that second half of this narrative some great truths. God goes away from a man who does not desire to keep him. "Let me go"—was no; that just said in order to evoke: "I will not let thee go except thou bless me!" In this mysterious interchange of request and refusal not just each another illustration of the same principle that we see exemplified twice at least in the life which is the revelation of God to us? When our Lord was coming to the disciples, as they were tossing on the lake, he "made as though he would have" passed by the boat. He would have passed by it if they had not hailed him, and so kept him. Again, at the door of the humble home in Emmaus, "He made as though he would have gone further." And that was no pretence, for he would have gone further, as a chance companion picked up by the wayside must have done, unless they had said: "Abide with us, for it is toward evening." Jacob's rejoinder and these two incidents converge on the one plain lesson for us, that we can always keep

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God if we will, and that he will leave us, as we deserve, and as we cannot but do, if we do not by the outstretching and clasping arms of desire, hold him in a grasp which he does not seek to unloose. We keep him when we wish for him. We can have as much of him as we will; and unless he is held in the clutch of our longing he passes from our presence, in so far as we lose all the fulness of blessing and tranquility, and strength for duty, which will come to them who have God with them, and know that they clasp, and are clasped by, the everlasting arms.

But there is another thought suggested by this second half of our incident, and that is that the weapon that is all-prevailing in prayer. Jacob wrestled when he prayed. Do we? Remember the other suppliant by night, who in Gethsemane "being in an agony prayed the more earnestly," and whose repeated the same words, not using "vain repetitions," as the heathen do, but reiterating his desire until perfect submission and consequent tranquility were permanent in his human consciousness. These two wres-

lers, Jacob by Jabbok and Jesus in Gethsemane, set us the pattern to which, alas! our most fervent petitions do so poorly correspond. Paul, in one of his letters, speaking to the Corinthians of one of their friends, tells them that he was always "striving in prayer" for them, and he there uses the word which means "wrestling." Thus we get a wonderful, and to us all a condemning, illustration of what true prayer is. If it is not a wrestling in the depths of our souls; it will bring very little answer. One of the New Testament writers says that in wrought "prayer availeth much." But, alas! there are few things that a great number of professing Christians do with so little energy of desire and concentration of thought as what they are pleased to call praying. They "say their prayers." Yes, that is about all. The conventional expressions of earnest desire which flow so easily from our lips cover over a frightful depth of unreal and indifference. The man that does not strive in his prayer will neither deserve nor get any answer.

We prevail when we yield, and God prevails when we prevail. The name by which Jacob was honorably known, "Israel," seems properly to mean "God's rival." But there are two in that strife, and it therefore implicitly carries with it the thought of the other party in the strife. God prevailed when Jacob yielded, and God prevailed when God yielded. Because all that he had desired by the earlier strife, by the laming of the natural power, and by the proposal to depart, was to bring about what was brought about—the longing on the part of Jacob to keep this strange antagonist, whose very antagonism he had found to be a form of love and blessing. And so the name Israel, which commemorates God's prevailing over the resistance of the natural man, and also the praying man's prevailing over the God who delights to be thus overcome is substituted for the old name, which had been proved to be only too true by a long life of shifting ownership and selfish striving. He had striven with men in ignoble ways for ignoble ends, and he had "got the weather gauge of

them," and prevailed over them many a time. But he was a new man now, because he had learnt to surrender his will, and to lift his desires above the flesh that he could cheat Satan out of, or the birth right that he could trick his brother out of, and crave as his chief god the blessing which maketh rich. So if we lift our desires from earth, and twine them round the throne of God, the change of aim makes a change of nature, and he that aspires after God has conquered his old self whose desires went trailing along the low earth, and has gained better god than the world's best, and found a safe refuge from all threatening Evils.

There followed, "Tell me thy name," and the answer, "Wherefore dost thou ask my name? Dost thou not know who I am?" The desire that springs when we have thus conquered God, because we have been conquered by him, is for deeper communion and fuller knowledge of him. But we are not in the dark as to who he is, though we ask to know more of his name. Jacob's experience that night told him who his antagonist was, and our experience in life, if we rightly read the lessons that are given to us, leaves us no doubt that he has been by our side all through our sorrows, and has been disclosing to us his name, his manifested character in all the ineffable sweetness of his love, and all the infallibility of his wisdom, and all the exhaustiveness of its power, even when the night was darkest and our stubborn wills most obstinately strove against him. Much more has been teaching us to know that name by gracious responses to our strong crying, and by tender sympathy with our tears, and by the gentle hand which has wiped them away, when we have flung down our weapon of self-will, and, helpless, have clung to him, and with desire which he cannot withstand, but delights to satisfy, have craved from him, as our highest good, the blessing which only he can give and only conquered hearts can receive. If we look at our lives aright we shall see many a peril, where the face of God was unveiled to us and behold the sun rising over many a scene of wrestling in the dark with an antagonist whom we now know to have been our best friend.

LITERARY.

All books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

MAGAZINES.

In the November number, *The Century* marks its new year and volume by the introduction of a new type and a lighter looking page. It has a cover in colors by Adanson, and adds to the range and interest of its experiments in color printing seven pictures by Maxfield Parrish.

The article of greatest current interest is probably the first of the *Century's* articles on the trusts, The So-Called Beef Trust being treated by George Buchanan Fife. Mr. Fife views his subject from many points of view—the packer's, the wholesaler's, the retailer's, and the consumer's—and thus furnishes material for both sides of the current controversy regarding the beef trade.

The Prologue of the American Revolution is the title given to a group of papers by Professor Justin H. Smith, of Dartmouth, dealing freshly with an unacknowledged and heroic theme—the

Canadian campaign of Montgomery and Benedict Arnold. The first paper describes Montgomery's expedition, and is fully illustrated.

The Grand Canon of the Colorado is described by John Muir, with much about the wonderful color of the canon, which is illustrated in one of Mr. Parrish's frontispieces.

There are four pictures of Brittany by Castaigne, with notes by the artist; a habitant belled by Wallace Bruce Ambery, entitled Football at Obchause, and other poems by Edwin Markham, L. Frank Tooker, John Finley, Katherine Pelton and others; a laughable extravaganza by S. K. Jenkinson, called The Happiest Dog in North America, and articles relating to Woodrow Wilson and the late Edward Eggleston, and an account of the Fall of the Campanile, by an eye witness.

Contents of *Ledger Monthly* for October, 1903: Home Decorations in Pyrography, William S. Rice; Christian Union, Rev. Wm Jay Peck, M. A.; The Social and Non-Social, Norah Owen Hill; Famous Bells and Bell fowers, John De Morgan; A Half-worn Popover Party, Alice B. Churchill; Home of Kat; Douglas Wagon, M. A. Taft; A Missionary and His Dogs in the Wild Northwest, Rev. Egerton B. Young; Our Musical and Dramatic Art, Frederick Phillips; Hatty Green's Fortune, Sarah O. Fint; Woman's Work, Faith Webster; The Coral Fish Charm, M. Rie St. Felix; Jim Bottles' Oat, Wil iam Sage; The Episode of the Baby Carriage, Anita Olney Munz; Home Made Picture Frames, Joseph H. Adams; A Northern Girl in the South (Chapters XVII, XVIII), Jeannette H. Walworth; Current Fashions, Esther Buckingham.

The November number of *Lippincott's Magazine* is filled with fiction, long and short, varied enough to suit readers of all sorts and sizes. The monthly novelette, *The Other Man*, by Frederic B. Dale, is a modern romance with the spice of mystery. From the diamond fields in South Africa the story quickly shifts to high life in England. A tragedy happily averted makes a good end to a tale which shows three desirable gifts, marked originality and spirited style.

Among the shorter stories there is one by Alice Brown, who, it is said, rivals Mary Wilkins in her portrayal of New England types. In this, *The State House Platter*, she is at her best.

A unique story is that called "Her Spirit Husband," by Dorothy Richardson.

Charles Morris contributes an interesting sketch, entitled Jack Sheppard, of Newgate, that is a story by Caroline Lockhart, called Straight as a String.

A name prominent in the world of letters is concealed by the pseudonym "Benez" as the writer of a delightful paper entitled, *A Slender Sheaf of Memories*. This embodies some unpublished letters of both Tackery and Carlyle, and bristles with anecdotes of famous English literati.

Some facts about Edgar Poe's Last Night in Richmond are told by a native of that place, Dr. John F. Carter, whose portrait heads the article.

An article of peculiar interest in *The Pilgrim* for November is entitled *Homepun and Corduroy*, and in its course the author, Ica Clifford, tells of the schoolmaster's life among the Kentucky mountaineers. Both this article

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<p>EXPRESSIONS.</p> <p>GREEN CITY, MO. June 19 1903 DEAR SIR:—I received the remedies you so kindly sent, and wish to report that my wife has been entirely cured by their use. My wife was afflicted with a cough and chest and lung trouble. Yours sincerely, M. HUNNACK.</p>	<p>EXPRESSIONS.</p> <p>FORT COVINGTON, N. Y. July 8 1903 DEAR SIR:—I reply to your letter of the 1st wishing to know if your remedies cured me. I am pleased to state that your treatment cured me of a cough and trouble in my right lung which alarmed me very much. Thanking you very much for your treatment, I am, sincerely, MISS J. WEBB.</p>	<p>EXPRESSIONS.</p> <p>CANANDAIGUA, Canandaigua, N. Y. Oct. 10 1903 DEAR SIR:—I write to say that I used your treatment and found the remedies to be all that you claim. I was cured of a bad cough and have also used the Catarrh remedy with full success. Will always speak highly of your wonderful treatment. Very truly yours, INEZ B. HUCK.</p>
<p>EXPRESSIONS.</p> <p>WIND, Douglas Co. Ga. Feb 4 1903 DEAR SIR:—I received the remedies for which you sent my thanks. The Colicostone expectorant has freed my cough, and is my best remedy. I have never tried for the purpose. I have also found the Oseal excellent for the itching in my head and sinuses with which I have been troubled for several years. I shall always recommend your remedies as being all they are represented to be. Yours respectfully, MARY A. E. GRANTHAM.</p>	<p>EXPRESSIONS.</p> <p>147 HENROD ST., BROOKLYN, N. Y. Dec. 26 1903 DEAR SIR:—I am pleased to write you that my daughter is entirely well from the use of your remedies. She had a very bad cough which she was suffering from for about two or more months. I have and shall continue to recommend it to my friends. Yours sincerely, MRS. W. THOMAS.</p>	<p>EXPRESSIONS.</p> <p>MURPHYSBORO, Jackson Co. Ill. Oct. 10 1903 DEAR SIR:—I can sincerely say that your remedies have entirely cured me. Before I had taken half of one bottle, I felt like another woman. There is no medicine like it and it has done wonders for me. I am well and healthy and thank you for what it has done for me. I will always speak highly of your wonderful treatment. Sincerely yours, MRS. MARY J. SMITH.</p>

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The November *Good House Keeping*, while it recognizes Thanksgiving with two excellent dinners, a bright story by Julia Di to Young and some curious anecdotes, offers its readers a rich feast aside from the holiday. The Colonial dame, as she really was, is the subject of a charming paper by Ella Morris Kretschmar. How to set the table for family and formal luncheons and dinners is told very explicitly, with the aid of illustrations. The dainty fashion drawings are supplemented with photographic likenesses of a very pretty actress in some of the new costumes. The favorite cooking recipes of many prominent Michigan women are given, an illustrated description of a model kitchen, an illustrated article on candy making for children, and a wide variety of other timely material.

Ten cents a copy, one dollar a year. The Phelps Publishing Co., Springfield, Mass., New York, Chicago.

All those interested in the Spiritual Conditions of the Coal Miners, the Neglected Indians of Central Brazil, the Crisis in China, the Progress of American Indians, or the Romances of Missions on the Frontier, should read *The Missionary Review of the World* for November.

Among other subjects ably discussed are: Is the Home Pastor Responsible? by Rev. John W. Conklin; The Persecution in Manchuria, by Dr. John Roe; The Yale Missionary Society, by Rev. H. P. Beach, director; and A Mission on the Roof of the World, by Miss Annie Badden. There are besides selected articles, editorials, book reviews, and the sixteen pages of Missionary Intelligence, itself a veritable monthly newspaper of the progress of the Kingdom.

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SUBSCRIBER for the RECORDER.

EDITORIAL.

A WHISKEY concern in Kentucky got hold of the name of a man in Georgia who, they thought, would make them a fine agent. So they sent data about their business instructions, &c., offering him an agency. It happened that the man is a Baptist preacher. Whether the documents were intended for another man of the same name, or whether they got hold of the wrong name, we do not know, but the preacher in question sent the documents to us, along with a copy of his reply which is:

"Dear Sirs: I received your circulars some days ago, offering me an agency and commission for the sale of your goods. Your offer is a liberal one, I suppose, especially on 'short pints and quarts.' Do you mean pints and quarts which are not pints and quarts? I note the difference between prices of 'short pints' and 'full pints' for 100 is \$4.50. Does that mean to well, about the customer out of \$4.50 on 100 pints (?) which are not pints? It looks so.

"Somebody has been imposing on you. You had better not solicit the services of preachers in your business. I enclose clip pings from the Western Recorder, Louisville, Ky., and the Advertiser, Athens, Ga., containing my sentiments.

"Respectfully,

"P. S.—You need not 'hold' this county for me. I am too busy preaching temperance to engage with you just now, and since I am a Baptist, and do not believe in falling from grace, it is probable I shall never take the job."

We give no names, but we have the documents in case any question should be raised. One of these documents says: "It is well known that after whiskey passes through many hands it is usually so badly adulterated that it is unfit to drink." This is a confession. Whiskey usually passes through a number of hands before it reaches the drinker, so even on a whiskey firm's admission, it is not fit for him to drink. This document states further: "All goods are packed in plain wooden boxes, tightly sealed, without marks." This is to protect "blind tigers" in prohibition territory. We ask our readers in "dry" towns and sections to call the special attention of the officers of the law to these "plain wooden boxes without marks," that this traffic may be stopped in "dry" territory.

The commission offered this preacher on whiskey sold was "50¢ a gallon and \$10 extra on every hundred gallons." This shows the enormous profits liquor men make out of their victims. The "agent's fee" was offered "free."

The whiskey men of the country are not asleep. They are active and diligent in pushing their business while they are engaged in their "education campaign," to check the rising tide of prohibition sentiment which they fear will engulf them.

Now is the time for temperance workers to do their best. The liquor men are alarmed as never before. Let every inch of ground that has been gained be firmly held, and let the work be pushed, so that ere long not only in Kentucky, but in every state, the sale of liquor as a beverage will be stopped. We are nearer that result to-day, than twenty-five years ago we were to the po-

sition we now occupy. We have come over half way, and the rest of the way will be easier if only we press on vigorously and with firm faith in God.

RECENTLY the Christian Herald, of Detroit, published an account of the Baptist Argus, written by Dr. J. N. Prestridge, in which there were reflections on the Western Recorder, though its name was not mentioned. This account was republished in the Argus, and so circumscribed in Kentucky and the South. On this account we felt called upon to make the needed correction. To make it as mild as possible, we simply quoted from the article on Baptist Papers in the South and West, written by the editor of the Recorder at the request of Dr. A. H. Newman, and published in the book, "A Century of Baptist Achievement" (American Baptist Publication Society, Philadelphia,) which he edited. The quotation is (p. 277): "Some Baptists who sided with Dr. Whiteitt in the 'Whiteitt controversy,' and who did not like the Western Recorder's opposition to him, decided to establish a paper which would fitly represent their feeling and views, and in October, 1897, they started the Baptist Argus," with Dr. J. N. Prestridge as editor, and Rev. M. P. Hunt as associate."

Since this statement seems to have given offense, and its accuracy is not admitted, we give three facts in proof.

1. In June, 1897, a leading preacher of Dr. Whiteitt, who was very close to him, said to the business manager of the Recorder that unless the resolutions against Dr. W. in the General Association were withdrawn, the Whiteitt men would start a paper of their own. The resolutions were not withdrawn, and in the following October the Argus began.

2. Both the editors, Dr. Prestridge and Bro. Hunt, were strong Whiteitt men, and those who took stock in the paper were the same way. Bro. Gwatkin, who succeeded Bro. Hunt, was pronounced on the same side; and now Dr. Hatcher is associate editor, and he was the generalissimo of the Whiteitt forces during the controversy.

3. The files of the Argus show that from its first issue to the close of the controversy and after, it steadfastly advocated Dr. Whiteitt's side of the issues involved.

Now, nobody questions the right of brethren, in this free country, to start as many papers as they please, and to advocate whichever side of current questions they believe to be right; but when they appeal to the Baptists for support, the Baptists have the right to know the facts; especially when, in giving accounts of their papers they seek to reflect on other papers, long established.

Had Dr. Prestridge been content to make no reflections on the Recorder, or had he confined his reflections to the columns of the Herald, we would have said nothing, although we would have felt unfairly treated; but when he published those reflections in Louisville, the least we could do was to give the denomination the plain facts and in full blindness.

If all women and children in heathendom were prosperous, healthy and happy, it would be no matter so far as religion is concerned. The Christian religion saves men's souls, and the Hindoo does not. And the souls are the important things.

In an admirable article on "Alien Immigration," in the South Carolina Baptist, Dr. J. L. D. Hillier, of Atlanta, among other things, says:

"In this practice we are like the Masons. Suppose you wish to be examined that you may visit a Masonic lodge. Are you, Mr. A., a Mason?" We suppose that you answer affirmatively.

"Where were you first made a Mason?" (and.) "Subjective."

"Where were you next made a Mason?" (and.) "Objective. In an orderly lodge of Masons that had authority from the Grand Lodge to confer degrees."

Of course, I am not giving the Masonic answers, but their equivalents, so far, you meet the tests, and the examinations may go on," but suppose you say, "I received the degree of Masonry in an Odd Fellows lodge, where the officers said they knew the Masonic work. I preferred the Masonic to the Odd Fellows work, but I preferred to join the Odd Fellows lodge, because I did not like some of the people in the Masonic lodge, but I am a true obligated Mason." If you should make such an answer as that, the Tyler would be called in to lead you out of the building and close the door against you as an impostor—a clandestine-made Mason, to be forever an outcast.

When you answer as above, "in an orderly lodge, that had authority from the Grand Lodge to confer degrees," no question is asked as to the right of the grand lodge to give the authority, your whole right to further examination rests upon prima facie showing. That is all you can be held responsible for. Nobody thinks of requiring you to show that the Grand lodge in question had derived its authority in a continuous chain, running back to Solomon. You stand pat on the prima facie case.

Who's this illustration does not cover all the case, it does throw a flood of light on the subject. If anybody can initiate Masons and confer Masonic degrees, then certainly it is needless for Masons to have certain men to do such things. If Odd Fellows' lodges can do all the good that Masonic lodges do, then certainly the latter are not needed.

Are there any Masons who would favor receiving a degree, according to Masonic forms, which was given by an Odd Fellows lodge—or vice-versa? "The children of this world are wiser in their generation than the children of light." Masons and Odd Fellows are wiser in maintaining their order than some Baptists are in maintaining New Testament order. Alas!

God gives us all the blessings we are in a condition to receive. Noah was directed to strike the earth with arrows, no limit being put upon the number. He used three, and was rebuked by the prophet for not using more. So he gained three victories, when he might have shot more arrows and got more victories. He made his own limit.

The woman, whose oil was miraculously increased, was directed to borrow vessels without any limit as to the number or size. She borrowed some, and every vessel was filled. Had she got more vessels they would all have been filled. She got all she was in a condition to receive—any more would have run to waste. Had she got ten times as many vessels, she would have received ten times as much oil. Her limitation was self imposed.

When Christ fed the five thousand, the twelve disciples filled twelve baskets with what they gathered up. That was all they could take care of, and had they had twenty-four, thirty-six, forty-eight, or any other number of baskets, they would all have been filled. They got all they were prepared to receive.

It is thus with all our blessings. God does not withhold His blessing. "No good thing will He withhold from them that walk uprightly." Having given

us His only begotten Son, "with Him, He will freely give us all things." We go unblest, not because the blessing is refused, but only because we are not in a condition to receive it. We can always have all the blessing we can receive—all we have capacity for—all that will benefit us. "According to your faith be it unto you."

CARDINAL VAUGHN, the Roman Catholic primate of England has come out in favor of the notorious Education Bill, now before Parliament, and now so sharply attacked over Great Britain. Cardinal Vaughn thinks this bill will root out evangelism and Protestantism, and hasten the conversion of Great Britain to Rome. So he appeals to the Irish Catholic members of Parliament to support this bill. But the only hope of the Irish is with the Liberals as opposed to the Tories, and the backbone of the Liberals is the Dissenters, who are desperately fighting this bill. For the Irish to abandon the Liberals on this bill would be to commit hari-kari. Hence Michael Davitt and other R man Catholics in Ireland are cut in opposition to the Cardinal, and for once we see R man Catholics and Baptists contending together for religious freedom. But it is to be noted that the Roman Catholic clergy are arrayed against such liberty.

We hope this obnoxious bill will be the occasion of rousing the British nation as never before, and will lead to the disestablishment of the Church of England. The recent martyrdom of Mr. Kennis is telling powerfully in that direction. Mr. Kennis was the vigorous opposer of ritualism, but they slew him. His funeral was an occasion of great and solemn interest. His son offers to take his place and be the next victim, while others solemnly declare that the war against ritualism shall be pressed all the more vigorously because of this martyrdom.

We again wish to commend The Bible Student published in Columbia, S. C., \$2.00 a year. This is not an advertisement, but an unsolicited and hearty editorial commendation. It is as scholarly and as able as any of the monthlies, and it is thoroughly sound on all questions pertaining to the "higher criticism" and the "new theology." It is also thoroughly up to date. I ought to have a wide circulation, especially among our preachers.

We are delighted that the new owners of the great Louisville & Nashville R.R. system do not disturb the present officials. President Smith, Vice President Glines, General Ticket Agent Stone, Parolassing Agent Houston, Chief Attorney Bruce and he rest, are men whose places it would be hard to fill, without serious loss to the traveling and shipping public. We hope they will long remain at the helm.

It is to the West Indies, and not to the East Indies that the editor of the Recorder proposes to go January 14th next. It would take longer to get to the East Indies than this entire trip will take. Just 31 days from New York back to New York. And there is nothing to see in the East Indies that surpasses what is to be seen on this trip. The editor wants, while in Havana to learn all about the Diaz matter.

It will always be the loving workman who will do most in the Lord's vineyard.—Elye.

Editorial Varieties

The Baptist Courier reproduced, with approval, our editorial on Dr. G. B. Moore.

Dr. J. T. Christian has been elected an active member of the Chicago Academy of Sciences.

The Maryland Baptist now has Drs. Madison C. Peters and John H. Kager as editors. Happy Maryland Baptist.

It costs \$7,000 a year to keep the battleship and a first class battle ship and to keep the hull painted.

There is a Dickens revival. Two hundred and fifty thousand copies of his books were sold last year. He reads as many more thought Dickens would soon be forgotten.

"They do the best things first, and then stop," is the advice the Canadian Taylor gives to public speakers. And it adds to writing: "Write the best things first and then stop."

We are pained to learn of the serious illness of Dr. I. T. Tichenor in Atlanta. We are also pained at the continued illness of J. A. Middleton, Esq., of Shelbyville. We pray that these valuable lives will be long spared.

We have heard of a town out West so healthy that nobody died, and it became necessary to shoot a man to start the cemetery. It was the town of New York where the last remaining doctor and the undertaker died in the poor-house, being unable to earn anything.

The New York Medical Record speaking of the increase of insanity among the Negroes of the South, says that during 10 years past the Negro population of Georgia has little more than doubled, while the number of their insane has increased over twenty-fold. We are greatly surprised at this.

Henry Thomas Cook & Co. have returned from their tour of inspection in whom they would offer complimentary Mediterranean tours. One of the finest is Dr. J. S. Coleman. He hesitates to go on account of his feeble state of health. That is a powerful reason for his going. The tour will cure him. We congratulate him most heartily.

The Standard speaking of the "hydraulic school of criticism," says: "The method of setting aside the Bible as a story to be absolutely unconfessed, and its hypotheses are often so wild as to defy disproof." That is exactly true of the whole business of the higher criticism, whose "sacred results" are all mere guesses, without an atom of fact to rest on.

And so the official reception, Iowa, &c., at the White House this season must be omitted because the architects and contractors have failed to come to time in finishing the improvements on the building. Some one has described the matter as "the good time coming when doctors will take what they give and lawyers will give what they take." We will add—architects and contractors will have buildings ready according to promise.

At the dedication of the new office of Main-street church (Third and St. Catharine St.) in the presence of the Southern Baptist Convention, the first of the Southern Baptist Theological Seminary, the Ex Moderator and the Moderator of the General Association of Kentucky Baptists and the Moderator of Long Run Association are on the programme. Yet there will be nothing sacerdotal or sacramental in it.

Geo. W. Taylor, Esq., of White Plains, writes I read the Recorder when it was the Banner and the Recorder. I regard it as the best paper ever seen. I have been a member of the Baptist church 47 years. Am 51 years old. Can see to read good without speech. Hearing almost gone. May God bless you in your untiring efforts to hold the standard of truth before the people of this sin-cursed world." May God make this veteran's last days his best and brightest days.

We have this week articles from Dr. Ford and Judge Weston the "New Baptists." If "Baptists" mean the thing for Baptists to stand for, then we should have a distinction for the Methodists, Presbyterians, Roman Catholics for the "Campbellites," Roman Catholics for the Romanists, Democrats for the "Protestants," and the rest of the world, Socialists, Prohibitionists, Socialists, Socialists, Socialists for Socialists, and so on through the chapter.

The Hague Court of Arbitration has decided our "Pious Fund" controversy with Mexico in our favor and against Mexico. It means that when California was part of Mexico and the Spanish Government made certain grants to the Roman Catholic clergy for supporting their missions on the Pacific coast. When Mexico became independent, she assumed this obligation. When we got California, Mexico quit paying on this claim, and insisted that we get the territory. We paid the Roman Catholic authorities here the proceeds in efforts to collect the money, and finally the issue was joined between the two governments and the case was tried by the Hague Court of Arbitration, and the decision is in our favor. It is her contract, and she must pay for it. The Roman Catholic money, besides arrears the obligation of having the Hague Court has justly been vindicated.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catherine)—Pastor Eaton's themes were: "Wholly following the Lord," and "Saul's praying." Six joined by letter. D. dedication November 16. Meeting begins that night. Bro. T. N. Compton aiding the pastor.

Broadway—Pastor Jones preached his fifth anniversary sermon. At night he spoke on "Some of life's irrevocables."

Chestnut-street—Pastor Weaver preached on "Our hope of glory," and on "A rich young man." Three received by letter. Bro. J. T. Watts left for five of six months. A revival meeting was given him Friday night.

East—Bro. A. J. Frisbie preached on "The power of the church," and on "The rending of the veil of the temple."

McFerran Memorial—Pastor Hamilton's topics were: "The calling of a Christian church," and "The young man in love." Four joined by letter. Pastor Hamilton goes to Midway to aid Pastor McGlothlin in a meeting.

Twenty-second and Walnut—Bro. M. P. Hunt preached on "Evidences of conversion," on "Lodges," and on "Home leaving." He preached twice daily during the week, and he continues this week. Three received for baptism, one restored and two baptized.

Clifton—Bro. W. O. Carver discussed "The unfinished work of Jesus," and Pastor Foster spoke on "The atonement." Thursday night Bro. G. B. Easter spoke on "The power of the church," and Friday night Bro. J. R. Sampsy spoke on "The ordinances." Two received by letter and two for baptism.

Franklin-street—Pastor Jenkins spoke on "The mustard seed," and on "The knowledge of God through Christ." Pastor went to Bonora to aid in a meeting. Two joined by letter and one baptized.

German—Pastor Jansen preached on "A banner of Christ," and on "Old-time pietism."

Highland—Pastor Daves' themes were "Conviction of sin," and "A Saviour from sin."

Lyons-street—Bro. J. B. Sims preached.

Parkland—Pastor Taylor's topics were "The Lord's Supper," and "The necessities of life." One restored.

Southgate-street—Pastor Clarke discussed "Fullness of Christ," and "We all are witnesses." He is to be married next Tuesday to Miss Lilla Rochester.

Third-ave.—Bro. J. W. T. Givens preached on "The mighty arm," and on "The call of Christ." He preached daily this week. One received by letter.

Cure Catarrh at Home.

A Practical Remedy So Simple and Pleasant That Even a Child Can Use It.

A neglected cold lays the foundation for catarrh, neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, hoarseness, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medicine for catarrh of the nose and throat. It cures 95 out of every 100 cases.

Mrs. T. B. Toel, Clinton, Ala., writes: "Cured my boy of catarrh of four years' standing." Mr. Joe F. Williams, Zion, Miss., writes: "Cured my catarrh of the nose." Mr. J. J. Mitchell, Warfield, Tenn., writes: "It removed every symptom before I had used three boxes."

Sample Sent Free.

In order to demonstrate its virtues, a three days' trial will be given. It is mailed absolutely free to any interested sufferer. The price of the remedy is \$1.00 per box (one-month's treatment), sent postpaid. Address Dr. Blosser Company, 115 Walton St., Atlanta, Ga.

letter and one baptized.

Twenty-sixth and Market.—Pastor Reid preached on "The doctrines of the Lord's Supper," and on "Preparation for heaven."

Thirty-sixth and Grand—Pastor Ross preached.

Van Buren-street—Pastor Ray spoke on "Warfare at the enemy's fire," and "The door was shut." One received by letter and four for baptism.

Lebanon Junction—Bro. John C. Ball preached on John 8:16 and Pastor Cates spoke on "Yielding the whole heart to God." Church gave \$730 last year to missions. Half enough money raised for a pastor's home. Town missionary secured.

J. Jeffersonville (Ind.)—Pastor McFarland spoke to the Old Fellows on "The true friend," and on "The acceptable sacrifices."

Meadow Home—Bro. W. H. Pitts preached on "The Word of God," and on "Consecration."

Cox's Creek—Pastor Johnson spoke on "Conduct worthy of the Gospel."

Hope Mission—Pastor Bruce reported 41 in the Bible class and 12 professions during the week.

Henderson—Bro. E. L. Morgan preached on "Seeing Jesus," and on "The calling of the disciples."

SEMINARY NOTES.

J. W. Dowley has accepted the call to the church at Coleburg, Ky.

Dr. Robertson took dinner with us recently and told us something of the Missouri Convention.

We have had the following visitors recently: Mr. J. B. Newman, of Campbellsville, Ky.; Dr. Rufus Weaver, of Middletown, O.; Dr. B. H. Dement, of city, and Rev. M. P. Hunt, of St. Joseph, Mo., who gave us short talk.

T. M. Thomas, of Alabama, was on the sick list a few days last week.

The first issue of the *Seminary Magazine* for this season will be out the 15th. This time is to be the regular date of its appearance each month.

The mid-week prayer-meeting was led by O. L. Powers, of North Carolina, and the Monday evening missionary meeting was devoted to talks by several of the brethren on different topics.

The party of twelve who was at the home of Dr. Eaton last Tuesday evening is very much delighted with the entertainment and inspection of the large number of coins that he has temporarily in his possession. This valuable collection, worth several thousand dollars, would be most handsome gift for some one to purchase from the owner at a great sacrifice and present to the Seminary Library.

Through J. A. Kirtley, Jr., his cousin, Mr. W. B. Cropper, recently gave the library some valuable old papers, among which was a letter, dated 1839, from I. T. Roberts, a missionary to China.

Dr. Eaton took supper with us Monday night and favored us with a short talk on "Mysteries." He gave us a box of the tea that he has recently imported from Ceylon, and we all extend him our thanks.

J. H. Larson recently visited in Cincinnati, O., and preached in Columbia and in Terrace Park Baptist churches.

Supplies last Sunday: J. R. Stratton at Lagrange, Ky.; John Ester Hurt at Franklin, Ky.; J. E. Benson at Verona, Ky.; E. L. Morgan at Henderson, Ky.; R. E. Wain at Colbertson-avenue, New Albany.

The monthly Missionary Society met November 1 in Norton Hall and was addressed by Dr. Pollard, of Georgetown, S. C.; "The Woman's Missionary Union. It was a delightful discourse.

The following summary of the work done by the students for the month of October—thirty-four are doing mission work; Enrollment 730, average attendance 519, collections \$37.03, conversions 1. Work is being done at the Reform School, City Hospital, Alma-house and on the Gospel wagon.

H. C. MCGILL.

THE STATE.

Pastor W. D. Nowlin writes: "Upper street Baptist church has just closed a great meeting. Bro. T. F. Martin was with us three weeks. I don't think I have ever seen any man so clear, and stronger on the plan of salvation than Martin. He preached on two subjects the whole of the meeting, hell and salvation. Hell and how to escape were the burden of his message. We had 31 conversions during the meeting, but the permanent good to the church can not be estimated. On the last Sunday of the meeting we started a subscription for a new building. We raised about \$14,000.00. We want to increase this by \$25,000.00 or \$30,000.00, with what we can get for our old stand. Our church is not large enough for our congregations. During our meeting hundreds of people were turned away for lack of room. Bro. Martin is now in the city, and from there he goes to Washington, D. C."

Pastor L. H. Voyles writes: "We have just closed one of the best meetings in the history of old Friendship church. I tried to preach the old Gospel of salvation by grace. 26 were added by experience. I baptized 23. Two others await baptism. This is the church that ordained me 21 years ago. It is a joy to preach to those who have known me all my life. I go to Louisville November 20 to begin our meeting. There will be a birth, here, my kindred love. Pray God that I may be a blessing to them, and that many souls will be saved. My address for some time will be Cabot, Hancock county."

Pastor Geo. E. Baker writes: "Bro. W. R. Davis visited me in a ten day meeting at Barren River. There were 18 additions, 5 from the Methodists and 2 from Campbellites. It still says to preach the doctrine in the Spirit of Christ. Our cause is greatly strengthened there. I am now assisting Pastor Blackburn, at Albany. We have large congregations and a good interest. Bro. Blackburn is doing a splendid work in his field."

Pastor J. A. Booth writes: "Our recent meeting at Little Union continued 12 days, and was one of the best in the history of the church. There were 100 conversions, and 35 baptisms, of whom 31 were baptized and 2 stand approved for baptism. The congregations were large, the members took a deep and prayerful interest, and the church was greatly revived. Bro. J. F. Williams, of

Verailles, assisted us. His preaching was in demonstration of the Spirit and of power. His services were very acceptable to our people, and drew all hearts to him. We are happy, and ascribe all praise to God for his gracious blessings."

Pastor W. V. Harrell writes: "We closed a meeting at Walnut Grove church October 31st. Baptized 102. Was assisted by Bro. R. T. Bruner. Bro. J. C. Arambright was with us part of the time, preached one sermon, and rendered other valuable aid. This was said to be the best meeting that had been held here for several years."

Pastor C. M. Johnson writes: "I have just closed a meeting with Pleasant Valley church, Green county, of two weeks. The church was greatly revived. It was said by the people to be the best meeting they have had with their church for fifteen years. We have one of the best Sunday-schools in the county. Of the 31 professions, at least 60 per cent. were from the Sunday-school. The good Lord be praised for the great work he has done. I never saw a church as a whole work more earnestly for the conversion of souls than the dear Christians did at Pleasant Valley. Visible results: 31 professions, 19 baptisms, 4 await baptism, 100 conversions. The preaching: To the Lord be all the praise."

Pastor T. J. Ratcliff writes: "Fordsville church has experienced a glorious meeting by receiving 24 additions during the meeting of the Spirit of the Master prevailed. The attendance was great both day and night. The neighborhood was revived and built up. Bro. J. J. Clore did the preaching so faithfully and earnestly that great crowds came to hear him."

Pastor A. Mobley writes: "The church at Salem Boyle county, closed on October 24th a good meeting with 31 baptisms, 2 restored, leaving deep interest. Had one sad feature. On the seventeenth day of the meeting, as Sister E. F. Lamb was returning from the meeting at night, she fell down, supposed to be paralyzed by heart failure. She was in her 67th year of age. Sister Lamb was a good woman; had been a professor for something over forty years. One son and two granddaughters were among the number baptized. I experienced in meeting with Bro. P. K. Davidson."

Pastor Lawrence D. Sinker writes: "We have just closed a revival at Bethel church, Franklin county. 39 were added to the church and the membership much revived. Bro. J. F. Bowden of the Seminary, assisted. His will long be remembered by the people of this community for his sweet spirit and earnest faith. His preaching was truly 'in the power and demonstration of the Spirit.'"

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the skin and restores the natural and eminently safe castaneous complexion.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless ingredients in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, fresher breath and pure blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the use of charcoal, writes: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a potent preparation, yet I believe I get more, and better charcoal—in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Bright's Disease and Kidney Trouble

Of Long Standing Cured by Warner's Safe Cure—Many Cases Investigated by the Editor and found to Be Completely Cured.

A TRIAL BOTTLE OF WARNER'S SAFE CURE, THE GREATEST KIDNEY MEDICINE KNOWN TO MANKIND, WILL BE SENT FREELY BY MAIL TO ANY READER OF THIS PAPER.

An investigation by the Editor of this paper of the many marvellous cures made by Warner's Safe Cure has so impressed us with the value of this great medicine that we publish two of these letters for the benefit of our readers. Mr. J. Williams of Columbia, Md. writes: "I was afflicted with Bright's Disease, (Nephritis), for years. For years I suffered from kidney and bladder trouble. My general health is better, but none of them seemed to help. Finally my attention was attracted to Warner's Safe Cure which helped me more than the first dose. After I had taken three bottles I was completely cured. My general health is better, and I have not had the slightest attack of kidney or bladder trouble since. If any one has weak or unhealthy kidneys, I recommend Warner's Safe Cure." Mr. Lloyd Baxter of Newport News, Va., who at 21 years of age had Bright's Disease, and was given up by doctors who said it was incurable, writes: "I was afflicted with Bright's Disease for ten years. I had taken three bottles of Warner's Safe Cure for ten days. I was completely cured. My general health is better, and I have not had the slightest attack of kidney or bladder trouble since. If any one has weak or unhealthy kidneys, I recommend Warner's Safe Cure."

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless ingredients in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, fresher breath and pure blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the use of charcoal, writes: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a potent preparation, yet I believe I get more, and better charcoal—in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

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Bright's Disease and Kidney Trouble

Of Long Standing Cured by Warner's Safe Cure—Many Cases Investigated by the Editor and found to Be Completely Cured.

A TRIAL BOTTLE OF WARNER'S SAFE CURE, THE GREATEST KIDNEY MEDICINE KNOWN TO MANKIND, WILL BE SENT FREELY BY MAIL TO ANY READER OF THIS PAPER.

An investigation by the Editor of this paper of the many marvellous cures made by Warner's Safe Cure has so impressed us with the value of this great medicine that we publish two of these letters for the benefit of our readers. Mr. J. Williams of Columbia, Md. writes: "I was afflicted with Bright's Disease, (Nephritis), for years. For years I suffered from kidney and bladder trouble. My general health is better, but none of them seemed to help. Finally my attention was attracted to Warner's Safe Cure which helped me more than the first dose. After I had taken three bottles I was completely cured. My general health is better, and I have not had the slightest attack of kidney or bladder trouble since. If any one has weak or unhealthy kidneys, I recommend Warner's Safe Cure." Mr. Lloyd Baxter of Newport News, Va., who at 21 years of age had Bright's Disease, and was given up by doctors who said it was incurable, writes: "I was afflicted with Bright's Disease for ten years. I had taken three bottles of Warner's Safe Cure for ten days. I was completely cured. My general health is better, and I have not had the slightest attack of kidney or bladder trouble since. If any one has weak or unhealthy kidneys, I recommend Warner's Safe Cure."

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SEWING MACHINES

WHOLESALE PRICES.

GENUINE SINGER, DOMESTIC, WHITE, and STANDARD, \$29.00.

All Drop Head and latest improved. Brand new, with all attachments, and warranted satisfactory. Free trial money refunded. The EXCELSIOR machine, \$16.00 to \$17.00. We pay the freight. \$3.00 for circuiters.

Whayn: Mfg. Co.,

LOUISVILLE, KY.

Reference: Western Recorder.

PASTOR W. H. BRINGLE, of Elizabethton is booked for a tour through the Orient and Europe early next year. We congratulate him most heartily.

It Will Make You Strong—Hersford's Acid Phosphate.

It is a true constitutional Tonic, that restores health, vigor, and strength, by natural laws. Its benefits are lasting.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

THE DAFFODILS.

BY WILLIAM WORDSWORTH.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,

FROM ANOTHER ANGLE OF VISION.

"Yes, things in the church are dull
—all at a standstill, so to speak,
Parson Miles ought to spar up a little."

"There's no fault to be found with
Bro. Miles, though," I said, for I
couldn't find it in my heart to hear
him run down.

DO THIS ONE THING.

Write to Vernal Bimedy Company,
Buffalo, N. Y., for a trial bottle
of Vernal Saw Palmato-Berry Wine.

Every form of stomach trouble
finds its relief in and is cured by
it. Whether indigestion, dyspepsia,

whacks away and wakes folks up."
"What," said I, "clear over to
Radnor?" It was ten miles and
more.

"Yes," he said, "I'll hitch up
Francor and we can make it in an
hour."

"I fear he was a little restless, and
rather anxious to go, so I had no ob-
jection. As we got near Radnor
there were lots of folks on the way to
church."

"Great many out for evening wor-
ship," I said. "Our folks don't turn
out this well."

"Parson Tuttle's a man that
draws," said John; "keeps up the in-
terest, you see."

"There was quite a crowd in the en-
try, and, as we were waiting for some
one to show us a seat, we overheard
a man say:

"You'll hear something worth
hearing to-night. Mr. (I couldn't
get hold of the name, though I tried)
is going to preach."

"I was afraid John had set his heart
on hearing Mr. Tuttle, but as far as
I was concerned, I didn't mind hear-
ing a stranger, especially if he was
like they said, for they were keeping
right on."

"He's a strong preacher, yer,
strong—that's just the word. We're
always glad when we get him on an
exchange. Wonder is a man like
him's let stay so long in a country
living. None of your hop-and-jump
sort don't waste any time but are
ling on sparks, but goes at it and
drives in the trank square and solid,

and then cinches it—yes, sir, he just
cinches it—that's the very word."

"I could see the folks were expect-
ing to hear a goodly sermon, and an
common by the way they looked as
they settled into their seats. I was
looking about a little, trying to see
if any body I knew was there, for I
knew a few of the Radnor folks and
couldn't look toward the pulpit at all
all I heard the minister's voice, and
I almost jumped from my seat as I
stared at him. Then I turned and
stared at John, and he stared at me.
It was Parson Miles as sure as you
live!"

"Yes, hadn't been in church I should
a' judged right out, see John's
blank look, but I sobered down,
and then I couldn't help seeing how
people listened. It was very plain
they considered Parson Miles no
small doiner; and it set me to notic-
ing him myself, great deal sharper
and did a good deal of talk. I tried
to look at him and to listen as if I'd
been somebody else besides myself.
I couldn't feel as he was a very
handsome man, but I made up my
mind you can often see a more
carefully face than his."

Then I noticed the sprinkling of
gray in his hair and beard, and some-
how the hairs would come into my
eyes as I began thinking over the
long years he'd been among us. I
couldn't think of a time of trouble or
of joy when the face had not been
good-looking. I couldn't remember a
time of sickness when he hadn't
brought strength and comfort, and I
could almost hear again how often
his voice had seemed to bring down
a beam of hope and faith as we stood
by the open door.

When he came to his text John
gave me a little poke, for, if you'll
believe me, it was the same we'd
heard in the morning. But I had to
confess to myself I hadn't listened
much, for I got into the way of
thinking Bro. Miles' sermon didn't
edify me any longer. I thought to
myself, though, that if I hadn't lis-
tened then, I would now; and when I
saw the man we'd heard in the en-
try give a little nod to the other man
once in a while, so much as to say:

"Didn't I tell you so? That's one of
his cinchers." I actually began to
feel a little bit scared, wondering
whether some of these Radnor folks
mightn't take a notion to give our
people a little trouble.

I think John, as well as I, was a
little proud to have folks know he
was our minister when the hand
shaking came, when meeting was
over. And when some one congratu-
lated him on his long stay at preaching
all the time he took, it just exaspe-
rated as if he'd always considered Mr.
Miles the greatest preacher going.

We didn't speak a word, for more
than half the way home, and then
John said:

"I'm glad, there's such a thing
as going further and further west."

"Well," said I, "if that's what you
mean, we've been faring just about
the same."

"No," said he, "that isn't what I
mean. I mean, you see, that we've
got to be a little more careful of our
health."

"I'm right up and down discourag-
ed to hear him go back to that, for
I'd been all the time hoping he'd
been thinking pretty much as he'd
been doing for some time. I've of-
ten seen it's no use to oppose John
when he's worked up over a thing,
but to try a quiet word or two after-

IN THE TIME OF TRIAL.

A good many years ago a merchant
missed from his cash drawer a \$20
gold piece. No one had been to the
drawer, it was proved, except a young
clerk whose name was Weston.

The merchant had sent him there to
make change for a customer, and the
next time the drawer was opened the
gold piece had disappeared. Naturally,
Weston was suspected of hav-
ing stolen it, and more especially as
he appeared a few days after the oc-
currence in a new suit of clothes.

Being asked where he had bought
the clothes, he gave the name of the
tailor without hesitation; and the
merchant, going privately to make
inquiries, discovered that Weston had
paid for the suit with a \$20 gold
piece.

That afternoon the young clerk was
called into the merchant's private
room, and charged with the theft.

"It is needless to deny it," said the
merchant; "you have betrayed your-
self with the tailor. Do you know
the only thing you can do is to make
a full confession of your fault."

Weston listened with amazement;
he could hardly believe at first that
such an accusation could be brought
against him; but when he saw that
his employer was in earnest he de-
nied it indignantly, and declared
that the money he had spent for the
clothes was his own, given him as a
Christmas gift a year ago.

The merchant, after a short explana-
tion, asked for the proof.

"Who was the person who gave it to
you?" Produce him," he demanded.

"It was a lady," answered Weston,
"and I can't produce her, for she
died last spring. I can tell you her
name."

"Can you bring me anybody who can
swear her give you the money or know
of your having it?" asked the mer-
chant.

"No, I can't do that," Weston had
to answer. "I never told any one
about the gift, for she did not wish
me to; but I have a letter from her
somewhere, if I have not lost it, in
which she speaks of it."

"I dare say you have lost it," the
merchant said. "When you have
found it, sir, bring it to me, and then
I will believe your story."

Weston went home with a heavy
heart. He had no idea where the
letter was; he could not be sure that
he had lost it, but he knew it was
the only means of proving his inno-
cence. Unless he could produce it
his character was ruined, for he saw
that the merchant was fully con-
vinced of his guilt, and appearance
decidedly was falling.

He went to work in the right way, how-
ever. He knelt down and prayed to
God for help to prove that he was in-
nocent, and then he began to over-
haul the contents of his desk and
trunk and boxes.

He kept his papers neatly, and it
did not take long to see that the let-
ter was not among them. He sat
down with a sense of despair when
he was convinced of this. What else
could he do? Nothing but pray again
for help and guidance and strength
to endure whatever trouble God
might see fit to send upon him. Scipio
may answer at such prayers as
this, but Weston would smile and
say:

"Let them sneer."
"Why I need 'em any knees," he
said, falling me the story years af-
terwards. "I happened to catch my
foot in an old rug that I had nailed
down to the carpet because it was al-
ways paring at the edge. The nail
in the corner had come out, and,
stepping down to straighten the rug,
I knew a bit of paper popping out. I
pulled it from its hiding place, and
it was the letter!"

"How it got there I don't know.
The fact that I found it was enough
for me, and it has done for me ever
since again for such a deliverance I
should be ashamed to tell you the
story now."

"I brought that letter to my em-
ployer. It proved my innocence,
and I was soon again a good man
toward the gold piece was found in
Mr. Finch's overcoat. He had never
put it in the cash drawer as I said,
though he thought he had. He raised
my salary on the spot to pay for his
unjust complaint; and I never yet re-
sented of the trouble the word in my
trouble."—Young Reporter.

WHAT CAUSES DEAFNESS.

The Principal Cause is Curable but
Generally Overlooked.

Many things may cause deafness,
and it is very often difficult to trace
a cause. Some people inherit deaf-

ness. Acute diseases like scarlet
fever sometimes cause deafness. But
by far the most common cause of loss
of hearing is catarrh of the head and
throat.

A prominent specialist on ear trou-
bles gives as his opinion that nine
out of ten cases of deafness is traced
to throat trouble; this is probably
overestimated, but it certainly im-
plies that more than half of all cases
of poor hearing were caused by catarrh.

The catarrhal secretion in the nose
and throat finds its way into the
Eustachian tube and by clogging it
up very soon affects the hearing, and
the badness of the condition leads
to the loss of hearing permanent, un-
less the catarrh which caused the
trouble is cured.

Those who are hard of hearing may
think this a little far fetched, but any
one at all observant must have no-
ticed how a hard cold in the head
will affect the hearing, and that catarrh
if long neglected will certainly
impair the sense of hearing and ulti-
mately cause deafness.

If the nose and throat are kept
clear and free from the unhealthy
secretions of catarrh, the hearing
will at once greatly improve and any
one suffering from deafness and catarrh
can satisfy themselves on this point
by using a fifty cent box of
Stearns' Catarrh Tablets. These
catarrh cure, which in the past year
has won the approval of thousands
of catarrh sufferers, as well as physi-
cians, because it is in convenient
form to use, contains no cocaine or
opiate, and is as safe and pleasant
as children can use for their elders.

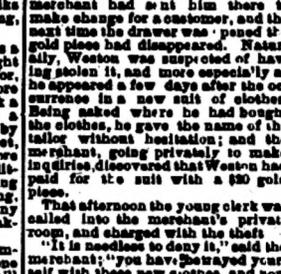
Stearns' Catarrh Tablets is a whole-
some combination of Blood root,
Guaianac, Eucalyptol and similar an-
tipyretics, and they cure catarrh and
catarrhal troubles by action upon
the mucous and mucous membrane
of the nose and throat.

As one physician aptly expresses
it: "You do not have to draw upon
the imagination to discover whether
you are getting benefit from Stearns'
Catarrh Tablets; improvement and
relief are apparent from the first
tablet taken."

All druggists sell and recommend
them. They cost but fifty cents for
full sized package and any catarrh
sufferer who has wasted time and
money on other remedies, and who
desires, will appreciate to the full the
merit of Stearns' Catarrh Tablets.

THE TRYING TIME

In a young girl's life is reached when
Nature leads her uncertain steps across
the line which divides girlhood from
womanhood. In ignorance and neglect at
this critical period are largely responsible
for much of the
after misery of
womanhood. Not
only does Nature
often need help
in the regular
establishment of
the womanly
function, but
there is almost
always need of
some safe,
strengthening
tonic, to over-
come the languor,
nervousness and
weakness which
usually experi-
enced at this
time.



Dr. Pierce's
Favorite Pre-
scription
is a
strengthening tonic, soothing the nerves,
encouraging the appetite and inducing
restful sleep. It contains no alcohol
neither opium, cocaine or other narcotic.

"I wish to tell you the benefit we have
received from your remedy," writes Mrs.
Dana E. Hall, of Bradford, Green Co., Wis.
"Two years ago my daughter's health began to fail
through a cold which could be thought of was done
to help her but it was of no use. When she
began to cough and was quite stout, weighed
75 lbs, the picture of good health, until about the
age of fourteen, then in six months she was
very thin, her weight was but 120, the knees
knelt and I gave up thinking there was no
use. She must die," friends all said. "You
will tell me," said I, "I fear I shall
never see you," but only for your Favorite
Prescription, which she has taken only two
bottles in all, and she is completely recovered
and is as well as ever."

Dr. Pierce's Compound Symplic Medical
Adviser, in paper covers, is sent free on
receipt of 21 one-cent stamps to pay
for mailing only. Address Dr.
R. C. Pierce, Buffalo, N. Y.

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And the West
Direct Route to
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Music Roll
10 cts. FREE!
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with the best of the world's composers, and sold by
retail dealers everywhere at 10c. In the case of
large quantities, a special discount is given.
Send for a list of titles and a handsome 10c. sheet music
roll, all prepaid, and send stamp for catalog.

THE RAY COMPANY,
Louisville, Ky.; Newark, Ga.; Birmingham,
Ala.; Richmond, Va.; Atlanta, Ga.
on the outside of the door, and upon
opening it in came the cat. It would
not eat a mouthful of anything and
continually yowled. Mr. Rogers
tried to get the cat to come in by
opening the door, but the cat would
not. It strange actions ceased Mr.
Rogers to go to the barn, headed by
the faithful animal. There he found
that his horse had been loose in the
barn and, after doing considerable
damage, had fallen and become
wreathed down and nearly exhausted
by efforts to rise. After the horse
had been helped to its feet the cat
made one leap and was on the horse's
back, purring and sitting in every
way as if satisfied with its noble
deed."

Children's Corner.

A LITTLE DOGGER OF WEEDS.

BY CARROLL WATSON BARKIN.

"Ninety-five, ninety-six, ninety-seven," coun'ted Marian, with a long sigh. "Three more to make a hundred."

Little Marian in her gingham slip gown armed with a strong kitchen knife, was digging out dandelions for two cents a hundred. It was in the little green plot between the walk and the curbing. She had it free from weeds now, and she was to dig nowhere else. She had dug out some with the knife, and came with her sturdy little fingers, lying flat on the ground. The little strip had been kept well mowed, that the dandelions grew very low and close in among the short grass, and were not easy to take out. She would have liked to go over and dig in the school-yard across the way, for there the dandelions were big and strong, each one crowned with fluffy blossoms; but she had been told to do her digging in that small green plot, so there she stayed.

"Oh, ninety-eight," cried Marian, spying out a stunted bit of plant that fairly hugged the ground. "But, dear me, I don't believe there's another one."

Still, after a long search, she did discover another tiny mite growing almost under the edge of the sidewalk.

"Ninety-nine! Now, if I could get just one more!" sighed Marian, examining the grass with an anxious eye. "Who'd ever suppose that dandelions would go and sow just ninety-nine of themselves, and then stop short?"

"Hello!" said Johnny Briggs, stopping short at sight of the little figure lying on the ground. "What's the matter with you?"

Johnny Briggs was a new boy just moved into their block.

Marian told him. "And I don't s'pose I'll ever get that two cents," she said, "though I lack only one; but there isn't a single one more!"

"Does your mother always count things?" asked Johnny.

"No," said the little girl. "She just asks how many, and I tell her."

"Then it's easy enough," said Johnny. "She'd be sure, just looking at them, that there must be as many as a hundred."

"Johnny Briggs!"

"Anyway," suggested Johnny, red spots coming into his cheeks, "how do you know you didn't make a mistake when you coun'ted?"

"I know I didn't," said Marian. "I coun'ted 'em nine times."

"See here, wait a minute!" said Johnny; and away he darted across the street.

"There," he cried, returning with a dandelion plant and tossing it into Marian's basket,

"Now you are all right."

"No, I'm not," said Marian, shaking her curly head. "Johnny Briggs, I think you're a kind boy; but I guess you're not honest! If you're going to live in our block, I hope you'll be honest. You see we are trying to make our block the nicest block in this street. That's why mamma and I are digging out our weeds."

"I'm pretty honest," said Johnny, who was also pretty red. "And say," he called back at the gate, "I s'pose, maybe, every time I see a dandelion I'll think about keeping the block nice!"

Little Marian sat on the ground a few minutes longer, thinking about Johnny Briggs. "I guess he'll be a nice boy to have in the block," she thought. She liked very much what he had said at the gate.

When Marian carried her pan of weeds to her mother, she said, "Mamma, there's only ninety-nine in this hundred; but there isn't one left to dig. Couldn't I do something else to make up for that other dandelion?"

"Yes," said her mother, smiling. "You may run and wash my only little girl's hands for me, and then bring me my pears."—Little Folks.

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy; and a noble fellow he was, too, although he was very, very poor. One day he was watching his flock, which was feeding in the valley on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy; but the road is only a sheep track, and very easily missed."

The hunter glanced at the crooked track, and then said:

"My lad, I am hungry, tired and thirsty. I have lost my companions and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot go, sir," replied Gerhardt, very firmly. "My master pays me for time, and he trusts me with his sheep. If I were to sell you my time, which does not belong to me, and the sheep should get lost, it would be just the same as if I had stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food and drink and a guide? I will take good care of your sheep."

"I cannot leave my sheep, sir. They would stray into the forest and be eaten by wolves and stolen by robbers."

"Well, what of that?" queried the hunter. They are now your sheep. The loss of one or more would not be much to your master, and I'll give you more than you ever earned before in a whole year."

The boy shook his head.

"The sheep do not know your voice and—"

"And what. Can't you trust

me? Do I look like a dishonest man?" inquired the hunter, rather angrily.

"Sir," said the boy, slowly, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word to me?"

The hunter laughed, for he felt that the boy had fairly cornered him. "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road and I will try to make it out myself."

Gerhardt now offered the humble contents of his script to the hungry man, who, coarse as they were, ate them gladly. Presently the attendant came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country round. The duke was so pleased with the boy's honesty that he sent for him shortly after and had him educated. In after years Gerhardt became a very rich and powerful man; but he remained honest and true to his dying day. Honesty, truth and fidelity are precious jewels in the character of a child.—Anderson.

THE LITTLE SPRIG OF CONTENT.

Edith is only a schoolgirl, but she has some of the wisdom that is bitter than any to be gotten from books. She does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grand-papa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" said Jessie.

"Yes; but I like mine just as well," was the answer.

Edith has "the little sprig of content," which gives a rich flavor to everything.—Ex.

OUR AUTUMN SALE

IS NOW IN FULL BLAST.

Colored Wool Dress Fabrics.

We offer as inducing trade winners textures of high character, which are pre-eminent in our large collection, at attractive prices. Shrewd purchasers will not overlook an item.

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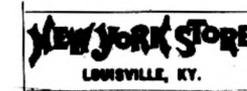
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LITTLE RIVER ASSOCIATION.
The 29th session of Little River Association met with New Bethel church, in Lyon county, near Princeton, Ky., October 29-31.

The introductory sermon was preached by Eld. J. E. Bichey, of Princeton, Ky. Text: 1 Kings 20:40.
The former moderator, Pastor I. N. Strother, of Oadis, called the body to order. Capt. W. J. Stone, of Kuttawa, was chosen moderator, and Eld. R. W. Morehead, of Princeton, Ky., was chosen clerk.

On the first day Secretary J. G. Bow delivered an address on missions, and G. W. Young, the temperance lecturer, an address on Christian temperance. Secretary Geo. W. Cox spoke on the Ministers' Aid Fund the second day.

The association was largely attended, and a beautiful feast was spread each day by the good sisters.

The association meets next year with the church at Kuttawa. The introductory sermon is to be preached by T. T. Piery.

New Bethel church is a fine country church, and is composed very largely of thrifty farmers. Under the leadership of Eld. T. A. Conway the members are doing a good work.

The representatives of the Recorder found several of the "Old Guard" and enjoyed the unexcelled hospitality in the home of Bro. C. S. Jackson.
H. O. McGinn.

WHERE LIFE BEGINS TO BE SERIOUS.

A question about how Frank is employed down at the work rooms of the picture-enlarging company brought an explanation from his chum: "Frank is only a shipping clerk. It grinds him frightfully to be nothing more than that, for his wages are not much. You see they pay some of their people down there big money. The artists who work in oil get ten dollars a day and the retouchers get as much as four. Frank could have learned it all. He has the talent for it all right, and his sister, who's out in California now, used to be one of their finest artists down there, and she offered to give him lessons at home in the evenings. But Frank didn't want to stay in; he had too good a time running around with the boys. So he wouldn't take the lessons, and he's still just shipping clerk. Yes, you're mighty right; he sees his mistake now."

The average boy and young man seem to think that life is divided into separate parts. One is the period dedicated to fun, wherein a fellow ought to have the very gayest time that he can possibly make out to have, and cut down study, thinking and work to the lowest limit by which parents, teachers and circumstances can be pleased. The other is the serious period, when a man must work hard, earn money, win respect, prove himself capable, persuade people to rely upon him, and exhibit all the qualities of a respectable and solid citizen. The youth who is trying his very utmost to live up to his ideal of the silly period is most sincere and earnest usually in his belief that he will be able to fulfill the ideal of the sensible period when he gets there. The only trouble is that it is very uncertain where the line between the two periods is drawn. The young man who holds this geography of life always thinks the dividing line is somewhere ahead until he suddenly concludes one startling day that it is a long way behind. Then he feels lost.

There is no man living who does not bear a strong family resemblance to the boy who fathered him. Your successful man may be very different from that boy, but just as far as he has got over the boy's laziness and the young man's shirking and dawdling and trifling, he has won his separation with a mighty struggle and an awful drag. And the bitterness of it is that he knows now that the struggle to master himself need never have been so desperate if only he had started in on it early. On the other hand, the man who stands highest in the confidence of those who know him, who does his work in the world with the certainty and celerity of perfect self-command, is the fellow who almost from childhood—at least from the first days of youth—has been laying up capital for life, earning the capabilities for it. Nobody can divide one life into two. The years from fifteen to twenty are the mold of the years that come later, and the young fellow who shapes the mold for nonsense and folly is going to get nonsense and folly out of it. And he will find that when once the casting is set it will take cold chisels and dynamite to break it up, and a blast furnace heat to fuse again the ugly and refractory fragments. The boy who hopes to be a serious-minded man when he grows up had better begin to be serious-minded now. The lad who admires a fellow with the ability to turn his opportunities in the world to good advantage had bet-

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We will send to every subscriber or reader of the WESTERN RECORDER a full sized ONE DOLLAR package of VITÆ ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITÆ ORE is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver, and requires about 20 years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitæ Ore will do the same for you as it has done for hundreds of WESTERN RECORDER readers if you will give it a trial, which none should hesitate to do on this liberal offer. SEND FOR A \$1.00 PACKAGE AT OUR RISK. You have nothing to lose if the medicine does not benefit you. WE WANT NO ONE'S MONEY WHOM VITÆ ORE CAN NOT BENEFIT. Can anything be more fair? One package is usually sufficient to cure ordinary cases; two to four for chronic, obstinate cases. Investigation will bear out that we MEAN JUST WHAT WE SAY in this announcement and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, so that we may give you special directions for treatment if same be necessary, and mention this paper, so we may know that you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health, or who suffers pains, ills and diseases, which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. Address, THEO. NOEL CO., RECORDER Dep't., Vitæ Ore Building, Chicago, Ill.

ter commence right away to take advantage of all the good opportunities that come to him.—Interior.

FROM THE NORTHWEST.

I find myself in the Willamette Valley, Western Oregon, pastor of two nice little town churches. I found them very cold and indifferent, having been without an under shepherd for over two years. But many of them have the root of the matter in them, being descendants of and persons who braved the plains before the days of railroads, and firm believers that members of Baptist churches should be baptized by Baptist preachers. The Alexander, Craigs, Fulkersons, Vernons, Locks, Mastersons, Lemasters, Beets and others are true as steel, beginning to warm up even to my poor preaching, and with the Lord's gracious help are confidently expecting better days. Pray for us. I attended the State Convention at K. Seberry October 14-17. We were only a few, 107 enrolled delegates, but a more intelligent,

consecrated, brave body I never looked upon. There are heroes and heroines among these 9 000 Oregonians that are bringing things to pass amid almost appalling difficulties. They are more united than ever, and are undertaking greater things for the Lord. The addresses of the convention were all up to high tide. All were worthy of mention, and to show something of their character I will mention a bare outline. W. E. Rndalls, Second church, Portland, was on "The Intellectual Life of the Preacher," on which he said, among other things: To be of any value to humanity a preacher should have, first, moral goodness; second, intellectual greatness. His stock in trade should be piety, common sense, intellectual power. He should be discreet in conversation, cultivate a mental quiet, take up a hobby, be a master of something, study theology, the Bible, also the best books. Read for pleasure, profit, power, always remembering that the excellency of the power is of God. Dr. O. A. Williams, Minneapolis, reminds one of the noble Dr.

Broadus. His address on "Wales, the Cradle of Baptist Principles," was calculated to stiffen the spinal column of Baptists a little as he traced them through tradition, from Brand, brought a prisoner by the Romans between A. D. 59-55, on down to authentic history 1633, earlier and later, and told us that they were strict close communions like those of the United States. They hold to the inspiration and supreme authority of the Scriptures, know, but are not influenced by higher criticism. President H. L. Boardman, of the McMinnville College, gave a very fine address on "The College and the Kingdom." He has climbed from the position of janitor to the presidency of the college that is said to be growing faster than any other in Oregon. Dr. Blackburn's address on "Open Air Preaching and the Kingdom" ought to be published in tract form. The B. Y. P. U. and W. B. E. M. S. had interesting sessions. A together, it was a great uplifting meeting. Watch their work. Truly, W. R. Bancroft, Monmouth, Ore., Oct. 20, 1902.

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THE FARM

W. S. Drye & Co., of Hartsville, sold four fancy horses at Lexington for \$3,000.

Douglas & White delivered to Jonas Weil, last week, fifty head of cattle, averaging 1,400 pounds, at 6 cents.—Richmond Obituary.

Hibler Bros., of this county, bought of Wm. Crouch, of Little Rock, 37 extra good export cattle, weight about 1,400 pounds.—Paris News.

W. O. Brook bought at Mt. Sterling, last week, 30 heifers, weight 850 pounds, at 2 1/2 cents, and Mr. Brook sold them again in a short time for 3 1/2 cents.

William Park sold to Jonas Weil, for export, sixty head of fat cattle that will average about 1,500 pounds, at 6 1/2. The cattle were delivered October 15th.—Richmond Post-Dispatch.

Jan. O. Scoobes sold, last week, to Mr. Joseph 23 1,300-pound feeders at \$5 80.... Ben Franklin bought of various parties fifteen picked yearling steers at 4 to 4 1/2 per pound.—Winchester Democrat.

J. S. Bogle has purchased of Bert Wyatt 250 shocks of corn at \$3 per barrel, to be judged in the field after November 30th, and of Barney Campbell 500 shocks at \$3 per barrel, to be judged December 1st.—Mt. Sterling Advocate.

Wilson Berry, the well-known retired farmer, has sold to Jake Graves eighty head of 1,300 pound cattle feeders for 5 cents a pound. The eighty head aggregate \$4,800. Mr. Graves will prepare the cattle for export.—Lexington Herald.

E. R. Davis, of Helena Station, sold 23 yearling males to H. N. Rankin, of Carlisle, at \$120 a head.... Dr. R. H. Yantis, of Fleming county, sold to Ed. H. Bryant 49 export steers, for November delivery, at 2 1/2 cents. They will weigh about 1,400 by delivery time.—Fleming Gazette.

Obernatt Bros. bought of Hubble & Rankin and Leese Bros. a bunch of 1,000 pound cattle at 4 1/2.... Wm. Moser sold to A. W. Carpenter 12 1,000 pound cattle at 4 1/2 and 25 bushels of clover seed at \$4.... Mark Hardin bought of Mrs. Mary Givens 14 680 pound cattle at 20 and 5 520 pounders at 2 1/2.... Mark Hardin sold to Ed. Dana, of Madison, 19 680-pound cattle at \$3 15.—Interior Journal.

Fully 4,000 cattle were on the market at Mt. Sterling court. Trade was brisk the entire day, but prices were about 50c lower than last court. The highest price of the day was \$4 60 for a bunch of 1,100 pound cattle, but a great many 1,000 pound steers sold at 40 and less. A great many mules in town and sales were good, prices ranging from \$75 for small mules, \$100 for 15 hand mules, and \$125 for 15 1/2 to 18 1/2 mules; weanlings sold at from \$25 for small to \$75 for extra good; most of sales at \$40 to \$50.

Boardman & Hopkins, of Little Rock, sold to an Ohio party 20 yearling 750-pound cattle at \$4 60.... E. B. Sanders bought of Joe McDowell 25 1,410 pound cattle at 6 cents and \$1 per head.... At Southern sale at South Omaha, Neb., of Woodford Bros.' stock, 42 females averaged \$124.50 and 8 bulls averaged \$108.75.—Paris Kentuckian.

ONE THOUSAND ANGORA GOATS.

What They Are Doing on Maine Man's Land—Interesting Experiment.

Much is written concerning the value of the angora goat on farms, and many experiments are being conducted. Most such experiments, if published reports are accepted, tend to establish the goat as an aid which farmers can not well ignore. Angoras have been introduced on Hampden county farms, but in no such numbers as at certain places elsewhere. Several of these experiments on a large scale have been described in this column. J. H. Rines, a millionaire of Portland, Me., has about 1,000 goats on his farm near that city, and, though he introduced them largely as a fad, he has grown enthusiastic over the venture, and thinks New England farmers would profit by stocking their farms to a considerable extent with the silky-haired animals. Mr. Rines became interested in goat raising both as a fad and because he had heard that they were great land clearers; and he wished to try the experiment of letting a herd of them loose in some of the scrub-grown pastures of his big 600-acre farm. The fad has become more of a fad than ever with him; the experiment is an experiment no longer, but a success. Mr. Rines wishes others to benefit by his experience, and is now doing his best to introduce angoras on Maine farms. This millionaire goat farmer turned loose his first herd of 200 or so goats in a small pasture that seemed overgrown with shrubby and noxious vegetation beyond redemption. In an incredibly short time the pasture was as clean as a whistle.

The festive angoras proved themselves anything but epicures and ate all sorts of things that no other cattle would touch. For instance, the ground juniper, with its prickly spines, was entirely devoured by these silky-coated gourmands; the common mullein, which no other animal will even deign to sniff, suffered a like fate; thistles, nettles and the like proved but light desserts for Sir Billy and the good lady Nanny. Enthusiastic over his fad and his success, Mr. Rines began to add to his flock, buying some fine thoroughbred angoras. He also began to interest surrounding farmers in the goat as a pasture cleaner, and he hopes in time to have the angora recognized as one of the domestic animals in Maine. Not only is the goat a pasture cleaner, however, he is a goodly source of revenue as well. His long, silky fleece, which is clipped early every spring, brings from 80 to 85 cents a pound in the raw state, and as the average goat will carry from 3 1/2 to 4 pounds of fleece, or about 31.25 worth to each animal, and as the expense of raising them is comparatively small, it will be readily seen that they might prove an unwelcome addition to the live stock of the average New England farmer. Every year when the goats have obtained a proper size Mr. Rines weeds out the weaklings of the flock, and tries by judicious breeding to bring them nearer a standard of fleece-bearing perfection. Last year one of his best goats clipped 7 1/2 pounds of fleece, and the amateur goat raiser will try to make this the average before many years.

Goats are splendid eaters, and the young kids are good enough for the most fastidious epicures. If it were not for an absurd prejudice against them, says Mr. Rines, goat flesh might become a universal food. You can't distinguish the meat from that cut off the quarters of the finest Southdown, and a prominent Boston business man who claimed that one could not fool him with goat's meat, for three consecutive days ate goat's meat, taking it all the time for mutton. Mr. Rines' goat-herd and guardian of the flock, is Eros, a magnificent thoroughbred Scotch collie. At night, too, Eros needs but a single word to go after the goats and drive them back to the big out-door pen which is next the great stock barns, and even though there be a full 1,000 animals in the herd the clever canine never loses so much as a single kid. In winter, of course, the angoras do not go to pasture, but so well do they stand the rigors of our climate, even in a comparatively open pen, that Mr. Rines counts this as another argument for their adoption among farmers, and he hopes soon to see countless herds roaming over our rocky and overgrown pastures, even though New England, rather than Harlem, becomes the butt of the goat joke.

The goat is quite as frisky an animal as its cousin, the sheep, if not more so; for the goat will root on the peak of the barn roof in preference to any other place. A photograph shows the roof of a large barn covered to the top with goats reclining at ease and enjoying their elevated retiring place. The only fence which will restrain goats is one of wire, on which the forehead cannot find any hold to raise the body over it. If they must be restrained, the hobble only is effective. This is made by tying one forefoot and one hindfoot together by a soft rope, which prevents the animal from extending the forefoot when intending to jump.—Springfield Republican.

TO SLEEP WELL

A light supper just before retiring is usually of advantage. Baby and brute animals are usually so content with their stomachs are well supplied with food, the activity of the stomach withdrawing the excess of blood from the brain, where it is not needed during sleep. On the other hand, people who are very hungry usually find it very difficult to sleep. And then a habit of sleep at a regulated time and during proper hours should be cultivated in case this habit has been lost. In accomplishing this the attainment of a favorable state of mind is of great importance. Sleep can not be enforced by a direct exercise of the will.

The very effort of the will to command sleep is enough to render its attainment nugatory. The mental state to be encouraged is one of quiescence, one of indifference, a feeling that the recumbent posture is a proper one for rest, and that if the thoughts are disposed to continue active they may be safely allowed to take their course without any effort toward control. This state of mind and thought is next akin to dreams, and dreaming is next to sound sleep.

Now that the season of colds and coughs is on, the advice of a medical journal is useful. That is, that constant coughing is precisely like scratching a wound; so long as it is continued the wound will not heal. Let a person, when attempting to cough, take a long breath until it warms and soothes every air cell. The benefit will soon be felt, and the control of the cough be much easier the second time.

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The goat is quite as frisky an animal as its cousin, the sheep, if not more so; for the goat will root on the peak of the barn roof in preference to any other place. A photograph shows the roof of a large barn covered to the top with goats reclining at ease and enjoying their elevated retiring place. The only fence which will restrain goats is one of wire, on which the forehead cannot find any hold to raise the body over it. If they must be restrained, the hobble only is effective. This is made by tying one forefoot and one hindfoot together by a soft rope, which prevents the animal from extending the forefoot when intending to jump.—Springfield Republican.

TO SLEEP WELL

A light supper just before retiring is usually of advantage. Baby and brute animals are usually so content with their stomachs are well supplied with food, the activity of the stomach withdrawing the excess of blood from the brain, where it is not needed during sleep. On the other hand, people who are very hungry usually find it very difficult to sleep. And then a habit of sleep at a regulated time and during proper hours should be cultivated in case this habit has been lost. In accomplishing this the attainment of a favorable state of mind is of great importance. Sleep can not be enforced by a direct exercise of the will.

The very effort of the will to command sleep is enough to render its attainment nugatory. The mental state to be encouraged is one of quiescence, one of indifference, a feeling that the recumbent posture is a proper one for rest, and that if the thoughts are disposed to continue active they may be safely allowed to take their course without any effort toward control. This state of mind and thought is next akin to dreams, and dreaming is next to sound sleep.

Now that the season of colds and coughs is on, the advice of a medical journal is useful. That is, that constant coughing is precisely like scratching a wound; so long as it is continued the wound will not heal. Let a person, when attempting to cough, take a long breath until it warms and soothes every air cell. The benefit will soon be felt, and the control of the cough be much easier the second time.

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Items of Interest.

It is surprising news that Chicago has dropped to the fourth place in commercial importance as a lake port.

The common people have been attributing the cold summer to the volcanic eruptions, but the scientists have smiled at them.

The Danish Landsting has again rejected the treaty selling the Danish West Indies to the United States.

Andrew Carnegie has been chosen rector of St. Andrew's University in Scotland.

Gen. Sherman has been evidently received a reminder from Secretary Moody.

The famous English prison ship Jersey, in which several hundred Americans were martyred while the British held New York in the days of the Revolution.

Mr. Gerald Balfour, one of the British Cabinet, announced in a speech that the government had decided to form a new flagrant Morgan.

While Protestants are caring for their money-making, the Catholics are moving seriously on in their efforts to get control of this country.

A correspondent of the London Daily News quotes from a letter of Gen. Delany's in which he says that not only was his house and all his farm destroyed by Lord Methuen's order.

GEORGETOWN COLLEGE NOTES.

Dr. Ayers delivered an address before the Eighth Congressional District Educational Association.

Prof. Fog's delivered an address before the Y. M. C. A. Sunday afternoon on the Student Volunteer Movement.

The Music Department of the College has commenced a series of musicales of very high order.

Bro. L. T. Wright filled his brother's pulpit at Corinth Saturday night.

Bro. T. C. Ecton offered his resignation at Junction City, Sunday, to take effect Jan. 1st.

Bro. O. T. Brookshire supplied for Bro. McMillan at Switzer, Sunday.

Dr. W. P. Harvey, business manager of the Recorder, visited his son, Emmett, last Monday.

M. E. Ligon.

DAYTON PROGRAMME B. Y. P. U. OF KENTUCKY.

WEDNESDAY.

7:30 P. M.—Devotional exercises at every meeting.

Welcome address—Pastor W. B. Hall. Response—Pastor E. B. Pollard.

THURSDAY.

9:30 A. M.—The theology of baptism—Pastor G. R. Robbins.

11 A. M.—Baptism as an evangel of grace—General Secretary Walter Oalley.

7:30 P. M.—The theology of the Lord's Supper—Pastor W. J. Bohin.

7:30 P. M.—Devotional exercises—Pastor O. W. Daniel.

9:30 A. M.—The normal Baptist life—(1) What it is, Pastor W. A. Boram; (2) Possibility of its being lived to-day, Pastor H. H. Hibbs; (3) Its missionary power, Pastor E. P. Jones.

FRIDAY.

9:30 A. M.—The normal Baptist life—(1) What it is, Pastor W. A. Boram; (2) Possibility of its being lived to-day, Pastor H. H. Hibbs; (3) Its missionary power, Pastor E. P. Jones.

7:30 P. M.—The situation—State Secretary H. E. Tralle.

7:30 P. M.—The Baptist propaganda in education—President B. D. Gray.

H. E. TRALLE, J. G. BOW, M. B. ADAMS, Committes.

CHURCH NEWS.

write, of Paris, is in a meeting with the First church. I think prospects are good for a profitable meeting.

Pastor A. Malone writes from Franklin: "I began a meeting at Black Jack church, Simpson county, on the second Sunday night in October, and on the third Sunday night Bro. M. F. Ham came to my aid and did the preaching for ten days.

Pastor W. J. Pickett writes: "Closed a meeting of ten days with Middle Creek church, in which he had the assistance of Bro. Wm. Stallings of Markburg. He is a delightful man and an all-round good preacher.

A HEALING FINESS SPRING AT YOUR DOOR. Every reader of this paper who is sick and in need of medicinal treatment should be interested in the offer which the Theo. Noel Company, of 537, 539, 581 West North avenue, Chicago, Ill., are making in this issue under the heading "Personal to Subscribers."

OTHER STATES. Pastor Milton Hall writes from Forrest City, Ark.: "Please change the address of my paper from New Providence, Tenn. called so as I have been unanimously placed and have accepted the care of the Forrest City Baptist church.

Pastor C. H. Carlsson writes from Harshboro, I. T.: "Please change my paper to Harshboro, I. T., as I have accepted the care of the church at this place."

NORTHERN CAPITAL IN ALABAMA.

One of the most important moves made by Iowa and Kentucky capitalists has for its object development of the land of Southern Alabama.

DEAR RECORDER—At the residence of Mr. Geo. F. Sutton, near Lewisburg, Logan county, Ky. October 22, 1902, Rev. D. H. Howerton and Miss Sallie Sutton were united in marriage.

THE MARKETS. LIVE STOCK. Report for week ending Nov. 1. CATTLE. Sixteen good export steers, 1,200 lbs and up 5 75 60 00

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 1.

Table with columns for CATTLE, SHEEP AND LAMBS, and various stock types and prices.

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Table with columns for GRAIN, including wheat, corn, and other grains with prices.

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